The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. LI. WHOLE NUMBER, 1300.] NEW YORK, FEBRUARY 14, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:—

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8½ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

FEBRUARY.

15, 16 } Ember Days.
17 Second Sunday in Lent.
24 Third Sunday in Lent.
St. Matthias' Day.

MARCH.

2 Fourth Sunday in Lent.
9 Fifth Sunday in Lent.
16 Sunday next before Easter
17 Monday before Easter.
18 Tuesday before Easter.
19 Wednesday before Easter.
20 Thursday before Easter.
21 Good Friday.
22 Easter Even.
23 Easter Day.
24 Monday in Easter Week.
25 Tuesday in Easter Week.
Annunciation Blessed Virgin Mary.
31 First Sunday after Easter.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

February 17th.—Second Sunday in Lent.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 24th.—Third Sunday in Lent.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—Fourth Sunday in Lent.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—Fifth Sunday in Lent.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—A. M., St. George's Church, Hempstead, L. I. E., St. John's Church, Brooklyn.

March 14th, Friday.—E., St. Luke's Church, Rossville, S. I.

March 16th.—Sixth Sunday in Lent.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 17th.—Monday in Holy Week.—E., St. Mark's, Williamsburgh.

March 18th.—Tuesday in Holy Week.—E., Ascension Church, Green Point.

March 19th.—Wednesday in Holy Week.—P. M., Free Church of the Good Angels, Brooklyn.

March 20th.—Thursday in Holy Week.—E., Holy Innocents, New York.

March 21st.—Good Friday.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 23d.—Easter Day.—A. M., St. Paul's Church, New York. P. M., Floating Church of our Saviour, New York. E., St. Stephen's Church, New York.

March 24th.—Easter Monday.—E., Holy Innocents, New York.

March 26th.—Wednesday after Easter.—E., Christ Church, Hudson.

March 27th.—Thursday after Easter.—P. M. & E., St John's Church, Cohoes.

March 28th.—Friday after Easter.—E., Trinity Church, Albany.

March 30th.—Sunday after Easter.—A. M., Holy Innocents, Albany. P. M., Church of the Messiah, Greenbush.

March 31st, Monday.—E., St. Paul's, Albany.

April 6th.—Second Sunday after Easter.—St. Mark's Church, New York. E., Church of the Epiphany, New York.

April 13th.—Third Sunday after Easter.—E., St. Luke's, Brooklyn.

April 15th, Tuesday.—A. M., St. Thomas', Ravenswood, L. I.

April 20th.—Fourth Sunday after Easter.—A. M., St. John's Chapel, New York. P. M., St. Luke's, New York.

April 27th.—Fifth Sunday after Easter.—A. M., Trinity, New York. P. M., St. Ann's Church for Deaf Mutes, New York.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

Pennsylvania.—(*From our Philadelphia Correspondent.*)—There are, perhaps, but few Churchmen who take the trouble to think seriously on the very important subject of Education who do not assent to the dogma to which reference was, not long ago, made in this journal, viz.: that the State *cannot* educate, and the Church only has the *right, as well as the ability*, to educate. Without doubt, this is, every day, practically denied. Forced, it may be said, by their circumstances, sound men in most respects are, or have been, carried away with the crowd in respect to this great matter. The consequence is, that a system of school instruction, emanating from Unitarian New England, has gradually overspread the land, and bids fair to carry into every district its baneful effects. These effects are called baneful, because the fruits of irreverence and insubordination, which seem to be the result of this system, are hurtful in the extreme. And those who have occasion to come in contact with them, and allow themselves to look the evil full in the face, not being blinded by the prevailing notions, must, every day and hour, see the mischief growing and growing, without the means of stopping the growth; while others see it and lament it, but do not know its source, and, when it is suggested to them, will not allow themselves to suppose it possible that so much mischief can flow from, what they have come to consider, so great a good. It may, indeed, at this day, be a thankless and unprofitable task to say one word faulting the favourite system of Public Schools; but this should not deter from its consideration, especially when so much attention is given to it in platform and after-dinner speeches, lauding it to the echo, and making men fancy that it is all that is necessary to make them both good and wise. A great deal has been said, lately, in the public prints and otherwise, about the foreign element in our population, and particularly about the very poor who come to our shores—"the paupers," as they are called; much is said about the cost they are to the community, in the way of alms-house expenses and the like; but these foreign poor, as well as the foreign rich, very soon send abroad among us swarms of children who are not foreign—who are native-born American citizens. These, with the children of the residents, who have been here one or two generations longer, fill the schools which are established by law for their reception, and in which they are to receive that training which is to fit them for, not only this life, but also that which is to come. The latter object is quietly set aside, and all the appliances of controllers and directors, teachers and assistants. School-houses and apparatus are in full force for the due attention to the former, and to that alone. Reading, writing, and arithmetic, even if backed up by "the higher mathematics and physics," is not the *education* of a Christian; they are not always necessary to that *education*. They are all required to make a learned man, but it is not necessary that *every* Christian should be such. It is as Christians that Christian children should be educated, and, whatever is requisite to that end, should be in *every-day* use and practice: this, however, the system of public schools forbids, must forbid. How can Christians be taught without Christianity? How can Christianity be taught without the Church and her Creeds? But these cannot enter our public schools; for those who will not receive Christianity in any wise, though the minority, are a noisy one; and when noise is raised on the plea of conscience, of course it must be listened to. Certainly the matter would be much mended were those who do receive, or, as many of them would say, support Christianity, (for there is a great show made of patronage, and it exhibits itself in the patronizing phrase and tone, from which one would be led to suppose that, if it were not for such kindness, the institution would have to go to the wall, just as any other that has lost the confidence of the public from having no means, no assets.) Yes, it would be much mended were they only all of one mind, if only the same mind were in them that is in Him who meant them all to be one—one with another, as He is with them. So long as the present sad division exists, the Church and her Creeds can never enter the public schools; and so long as they cannot enter, so long must their inmates be brought up without Christianity, that is, unchristianly. Do not look so amazed at being told that your children are brought up unchristianly. Very true, they can be taught a good deal at home; but *are* they?—very true, they are sent to Sunday school; but will the lessons of that *one* day blot out all the neglect of the *six* preceding days? or will it not only add to the mischief of the week past by being too much of the same character? There may, indeed, be much fear that it will be so, else why the neglect of Divine Service on the part of so many Sunday scholars?—why are they so often sent away from the school, to return to their homes, when they ought to be led to Church—a practice which very naturally leads them to suppose that to be at Sunday school is of far more consequence than to be at Church. This by the way. A great deal is said now-a-days about the intimate connection between ignorance and crime: the subject adorns the messages of Governors, the charges of Judges, and the returns of Grand Juries;—there is not much said of the far closer connection existing between intellectual teaching, as it is had, and the phases in which crime now so often shows itself. The age might be called the statistical age; it will, perhaps, be known by that name hereafter, so fond is it of the long column of figures, or the broad page covered with them. In these statistics, a great deal has been made of the number of poor souls who could not write their names, who could not read, &c.; and, reading them over, one would be led to suppose that it was only because of their ignorance of reading and writing, &c., that these men were guilty of the crimes which were laid to their charge, or of which they were convicted. One element seems to be left out—the great number of persons who pass through life in this same ignorance, but without the crime. No statistics have, it is believed, ever yet shown that there are more ignorant criminals in comparison with the ignorant innocent, than there are taught criminals in comparison with the taught innocent. Some indications would seem to point to a very different state of affairs. What, for instance, would be thought of the fact that, on one occasion, when eleven lads, of from fifteen to twenty years, were placed at the bar charged with rioting, stabbing, shooting, and the like, nine of them were members of one and the same class in the public school? This is not a solitary instance; look only at the criminal calendar, for the last ten years, for many more such. What, again, must be thought of the fact, that the bulk of the young men and boys who crowd of evenings around the corners, waiting for the ringing of a fire-bell as an excuse for filling the streets with uproar, and the air with blasphemy, either have been, or now are the pupils of the same schools? The salesman, in too many of the business establishments, who is most appreciated, who commands the largest wages, is the one who can best inveigle customers, it matters little by what means; who can with the best grace palm off the worst article; who can, with the least faltering voice and the most deceptive smile, declare that perfect which is known to be damaged. Now, why is it that, when lads are wanted to be reared for this *honourable* occupation, to be instructed in the arts and mysteries of trade, we so often find some such appendage to the advertisement as, "A boy from the public schools will be preferred;" or, "None need apply but a graduate of the public schools?" Can it be thought that there is no intimate connection here between the manner of life they are to pursue, and the manner of their training previous to entering on it? Are the only criminals those who are *arraigned* for their crimes? Is it not the case that the portions of our native population, whose praise is in all mouths for their very great attainments in the way of public schools, are also a proverb for their "*cuteness;*" that is, their ability to deceive without immediate detection? Is this the result of their *over*-teaching? Some of these questions, and many more such as these, demand attention. Churchmen have not, as yet, attended to them with that care which they demand. They surely cannot refrain much longer when they see the effects of the present system. The irreverence of manner, the blasphemy, and the gross indecency of speech, the complete want of principle in action, which are growing and increasing so rapidly, must move them. Let them walk into any street, at any time of the day, and listen to the youths as they pass by; to the boys, and even girls, at their play;—hear their oaths and vile words; see them overreaching each other, and glorying in their success; and then say if it is not high time that some other principles were brought to bear upon their *education* than are now applied in their *teaching*. It is always easier to find fault than it is to remedy that which is faulted: perhaps it is so in this case. Indeed there may be doubts as to the necessary connection between the ability to see faults and the power to devise, point out, and apply the remedy. Were these remarks intended for *general* readers, this difficulty would at once be granted. Seeing, however, that they are intended for Churchmen—men who believe that children are to be brought up in the way wherein they should go; who believe that the young Christian is to be kept out of the way of evil men and seducers, and set in the way of godly living; who think that learning is only worth having in proportion as it makes him better as much as it makes him wiser; there can be little hesitation in saying that the remedy seems to lie in a nutshell. The *education* of the Church's children must be conducted by the Church; nothing short of this will be of any service. It may be objected that this cannot be done because of the lack of the requisite means. If this were a real objection, it would at once put the faithful in the way of attaining so desirable an object without very large means, for we should, perhaps, soon see a band of devoted "teaching brothers" readying themselves for the work. But it is not a real objection; there is an abundance of means, if men will but use them. Before they will do so, however, they must in some way be brought to see that there is need for their action. Many things might have shown them this need long ago, but they have not. Another thing is now presenting itself, which, if nothing else will, ought to open their eyes and make them see that the present system is not the one to supply our wants. The cry has gone up from every quarter of the land, "The harvest is plenteous, but the labourers few." Some of our right reverend Fathers have even set forth forms for the entreating of "the Lord of the harvest to send forth labourers into His harvest;" and all the while we are fostering and spreading a system of education which effectually precludes, humanly speaking, the sending forth of one. Look at it from its "lowest form" to its highest, and then say what it is. Is it not of the earth, earthy? Is not *secular* written in the largest characters on its every portion? Is there one single element of living religion, or anything connected with religion about it? Is not all possibility of this carefully excluded? Who are selected as the fittest persons to conduct the business of the schools under this system, and on what account are they so selected? Are they *usually* the persons who, from their habits of life, their education, or their professional avocations, may be supposed to know something about schools, and scholars, and teachers? It may be that, in such a district as that including this City of Philadelphia, there may be found many fit men engaged in the direction of the schools; but go out into the hundreds of rural districts, and how many unfit are found? Hundreds, to whom men would not commit the care and keeping of their cattle, are selected, on merely partizan, political grounds, to say what shall be taught to, and who shall teach the rising generation of Christians. Look, too, at those who are engaged in the important work of instructing in these schools. Are they usually persons who can or will have much influence over those committed to their care, in turning their attention, or in strengthening or directing that attention, when otherwise turned, to a religious course of life, or to a desire and earnest endeavour to enter the service of God and His Son in the ministry of the Church? Does not the whole system prohibit any such thing in the business of the school?—and does not the large number that is necessarily brought together prohibit the possibility of any such thing, on the part of the teachers, in private? Then, again, are they not mostly women—and women who have been brought up in these same schools, and whose greatest recommendations are their needing or asking little pay, and being well pleased with, and thoroughly versed in, the ways of these schools, as established on high nothingarian principles? There can be little hazard in asserting that there are not half-a-dozen clergymen in the Church who can say that they were urged on to devote themselves to the service at the Altar; or, who having been otherwise urged on, have, by such teachers, been cheered and assisted in their rugged journey. Look now at the various classes of books which are provided as the instruments of instruction for these teachers and scholars. Can anything be found therein likely to make up in the smallest degree for the wants already referred to? No, verily, rather bad is made worse. The highest praise that can be given to a book is that it is not sectarian, *i. e.*, that it is non-Christian, *i. e.*, that it is anti-Christian. For it is held, as was before hinted, that whatever is *non* is *anti*, according to our Blessed Lord's own words, "He that is *not with* Me is *against* Me." It has been said that school-books, to be acceptable, must be what is called not sectarian. But there is one exception to this worth noticing: it is, that, whenever a sneer at, or misrepresentation of, the Church or her ways is thought expedient, it may be put down without remorse, there is nothing sectarian in that; it is only a mark of the liberality, and the progress in indifference, of this enlightened nineteenth century. Then, whence do the most of these books spring, and by whom are they prepared, and by whom are they spread abroad? Nine hundred and ninety-nine thousandths of them spring from hostile soil, are prepared by bitter enemies, and are spread abroad by men who care no more for the Church and her children, as such, than they do for the Great Mogul and his progeny. What can be expected, then, from such a system, carried out in such a way as it *must* be, and by such means and appliances as are to be found in use? Should any one expect anything else from it than the irreverence towards God and all goodness, the disobedience to parents, the disrespect towards age and station, the want of trustworthiness, the prevalence of lazy selfishness, which are so thoroughly characteristic of the present generation of youth, and that which is just coming up to occupy their place? If any one should happen to expect anything else from it, how woefully will he be mistaken! Of course, it is not intended to say that there are no individual exceptions; some such are known, but they owe the fact of their being exceptions to influences exterior to this system. It is the broad, the general effect of it, that is now spoken of. So long as the bulk of the Church's children are brought up under this system, so long shall the Church have to fight on and on, and be as far as ever from being acknowledged as the victor. Her opponents know this well, and therefore they, being many, will do all they can for her discomfiture. So long as her children are thus instructed, so long she will have to cry aloud for labourers, and find none; so long she will be showing her large numbers of Sunday-school scholars, but small numbers of recipients of the grace of Confirmation, and the still smaller numbers added to her lists of communicants. Could our right reverend Fathers be engaged in a better work—in one, that is, better for the present distress—than the devising of means, and the putting of these means into active operation, for the instruction of the Church's children in the Church's ways, and within the Church's pale? What a pity it is that they cannot do far more than they now generally can do! But what can one man do with Ohio, or Pennsylvania, or Missouri, or Michigan, for a diocese? It is high time, if it were for nothing else than this, that the dioceses were cut up into portions which should be within the physical ability of a healthy man to attend to. When this will be, it is hard *now* to tell. But little can be hoped for in this, as in many other respects, until it shall have been effected.

This miserable state of things does not stop with our public schools; it goes on into our colleges and universities. The same principles are at work there, and the same results come of the working. If it were otherwise, there might be some reason for supposing that such thoughts as have been set forth were at fault; but when the same thing is seen there, and the same results presenting themselves, what must be thought but that some other mode of training up youth must be gotten, besides that which is now had, as the almost sole dependence. This is not intended to refer to what may be called Church colleges, but such general institutions as, for instance, the University of Pennsylvania, or the High School of Philadelphia; Columbia College, New York, or the Free Academy there; the University of Virginia, or any similar institution. Take any of these, or all of them together, and [illegible] those who, having passed through their halls, are admitted to Holy Orders. Physicians, lawyers, engineers, turn out in abundance—at least as many as, if not more than, are needed. And this is by no means confined to the larger towns; the same holds good in every region of the country where these general institutions are. If complete lists could be obtained from all the colleges of the country of all the students who have left their walls during the last twenty years, giving the occupation or profession taken up and followed by each, what a suggestive roll would be spread out for contemplation!—and one of the saddest thoughts suggested by it would be the paucity of those who were willing to face the foe, who were willing to venture all they had, and all they were, for the sake of endeavouring to serve Him who redeemed them, though it might entail a life of comparative seclusion, and, perhaps, of actual poverty, but of real satisfaction, and certain glory; remembering who hath said, "They shall shine as the stars for ever and ever." It is but too true that there are many, very many obstacles put in the way of our young men offering themselves for God's service, of which it is not intended to treat at present, but which may all be traced, directly or indirectly, to the one treated of thus briefly—briefly, that is, considering the importance of the subject. Such is a part of the train of thought suggested by the appeals made for *men* as well as money, for Oregon and Texas.

The Lenten Season has begun, as has been the growing practice for several years, with an almost complete cessation of the gaieties of the season. It will now be thought as much out of the way to be having or attending other than the very simplest and quietest sort of family meetings, as, a few days ago, it would have been to refuse to have or attend them. So much for even the world's homage to the Church's times and seasons. May such homage increase, until all men shall say, "This is the way!"

Connecticut.—On Thursday, January 31, we learn from the *Calendar*, Trinity Church, Southport, was solemnly consecrated to the honour and service of the Ever Blessed Trinity. There were present of the clergy, beside the Bishop, the Rev. Drs. Mead, Coit, Todd, Hallam, and the Rev. Dr. Johnson, Prof. Gen. Theo. Seminary; the Rev. Dr. Goodwin, President of Trinity College, and the Rev. Prof. Jackson, Trin. Coll.; the Rev. Messrs. Purdy (rector of of the parish), Purves, Stimson, Fisher, Adams, Robertson, Judd, Godfrey, Lewis, Stearns, Carder, Bronson, Short, Potter, Bostwick, Yarrington, Williams; and deacons Russell, French, Williams. The instrument of donation was read by the rector, and the sentence of Consecration by the Rev. Dr. Johnson. The Bishop then proceeded with the Consecration Service. The Rev. Dr. Coit, of Bridgeport, began Morning Prayer. The Rev. Mr. Purves, of Westport, read the Lessons, and the Rev. Mr. Stimson, of Wilton, concluded. The Bishop then proceeded with the Communion Service; the Rev. Dr. Mead, of Norwalk, reading the Epistle and Gospel for the occasion. The musical portions of the Service are spoken of in very favourable terms. "It has now been nearly two years," says our contemporary's correspondent, "since the church in this parish was burned to the ground. In the interval the rector and parish have been as a family without a home. They have sought a shelter at one time in a school room, then in a barn, then in an Odd Fellows' Lodge, then in a public hall. Now at last they have found, in the language of their Bishop, a holy home—such a home as I know every member of the parish must appreciate." The new building, we understand, is of wood, but we are not informed as to who was the architect employed in its erection.

Virginia.—Previous to the Convention in this diocese, the Rt. Rev. the Bishop of Virginia is expected to visit the congregations of St. Paul's and St. John's, Richmond, St. Paul's, Norfolk and Portsmouth, then at Old Point, Hampton, and Suffolk. Also, Hicks' Ford, Greensville county. After Convention, his visitation will be through Dinwiddie, Brunswick, Lunenburgh, Mecklenburg, Halifax, Charlotte, Pittsylvania, and Campbell.

The vestry of St. Paul's Church, Petersburg, have called the Rev. W. H. Platt, of Selma, Alabama, to the rectorship of this parish.

The Rev. Mr. Mercer, (we learn from the *Southern Churchman*,) who was called to St. Paul's Church, Richmond, has declined the invitation.

Ohio.—The Female Education Committee of the diocese of Ohio have addressed a circular to the clergy and laity of the diocese. It will be remembered that at the Diocesan Convention in June last the following resolution was adopted, *to wit:*

> That a Committee of five be appointed by this Convention, of which the Bishop of the diocese shall be chairman, to receive donations for the purpose of aiding in the education of females within this diocese, and to expend the same as they shall deem proper to carry out the object of the donors, and to make report of their doings from time to time to the Convention.

In pursuance of this Resolution, the following were appointed a Committee—The Rt. Rev. the Bishop of the diocese, the Rev. J. McElroy, the Rev. C. Reynolds, J. W. Andrews, Esq., and S. N. Sandford, Esq. As we learn from the circular published by the Committee in the *Western Episcopalian*, their object is at present as follows: "First, to draw the attention of Episcopalians in Ohio to the serious consideration of what is due from them, as parents, and as professing Christians, in regard to the promotion of such education as we have described, among the daughters of this diocese; and, secondly, to obtain, by donation, such pecuniary means as will enable the Committee to place and sustain at approved Episcopal Female Schools, such young persons of our Church as are properly qualified in mind and character, and who cannot otherwise provide for the expense of such education." We further learn that it is now proposed, should the efforts of the Agent be sufficiently successful, to establish a fund by which the Committee may defray the expenses, at certain institutions, to be selected by them, of such young persons as are of suitable character and qualifications, and cannot meet the expenses out of their own means, or those of their friends. The following conditions, it appears, will be insisted upon. 1st. A good repute in the beneficiary for exemplary deportment, and for soundness and soberness of mind. 2nd. An earnest desire to be qualified by education for active usefulness in life. 3d. Readiness to learn, diligence in study, and a habit of strict economy. 4th. Preference given to such as aim at being qualified for the office of teachers and give promise of usefulness in that line; and especially if they be daughters of clergymen of the Episcopal Church in Ohio, and in need of such aid. 5th. The assistance rendered to be considered as a loan to be returned to the fund when the beneficiary is really able to restore it.

A series of Lenten Lectures will be delivered at St. Paul's Church on every Sunday evening during this penitential season by the Rev. Dr. Greenleaf. The *Cincinnati Gazette*, in alluding to the above, remarks:—"Having recently had the pleasure of hearing three Lectures on the Epiphany, by Dr. Greenleaf, which were distinguished by a logical acumen, freshness of illustration, and a chaste eloquence we have rarely heard surpassed, we think we are doing our readers a service in calling their attention to the proposed Lenten Lectures."

Michigan.—The parish of St. Mark's Church at Grand Rapids is said to be in a very flourishing condition. The *Grand Rapids Herald* gives some interesting facts in connection with its early history and subsequent progress. "We have no exact date," says the paper in question, "to fix the first attempt at an organization in this city. Twelve years ago last October, the Rev. F. H. Cumming, D. D., the present pastor, arrived at Grand Rapids. At that time the congregation worshipped in the building at the corner of Bronson and Division sts., at present occupied by the Baptists; but the edifice was then much smaller than now. The first addition made to that was a vestry room, erected a few weeks after the Dr.'s arrival. The next year the Church was extended about twenty feet. In two years thereafter the building of a new church was talked about. The enterprise was heartily entered into and the result proved most happy. A new stone church went up, on Division st.; and two years thereafter was found to be not only not too large, but not large enough; and about two years since several new pews were made in it, the gallery constructed, and the towers, one on each front angle, erected. It is now less than two years since the present enlargement was talked about, and the rector has now the satisfaction of seeing a completed temple for holy worship, which is an ornament to our city, as indeed it would be to any other, and which it is evident from the large congregation that attend within it, and from the number of pews already engaged, has been in no wise a premature enterprise. One hundred and twenty pews have been engaged, thirty of which were taken by persons who did not have pews in the church before its enlargement. Twenty-four pews have been reserved as free by the vestry, leaving about thirty yet to be rented. The highest annual assessment is $23; the lowest $4." It is of course most gratifying to hear of Church progress in this direction, and our only regret lies in the fact that so great a prominence should in this particular instance have been given to the odious pew system.

Iowa.—We learn, (says the *Witness*,) that another layman of Davenport has generously given *five hundred* dollars to the fund for which the Bishop has been labouring for some months past. We learn also that a movement is in progress in the diocese, the object of which is to secure a permanent residence for the Bishop, and that the prospects of success are highly encouraging. Those at the East who desire to aid the cause of our Church in the West, can hardly do better than lend a helping hand to the young diocese of Iowa, in these important efforts.

The Church Abroad.

England.—We regret to learn that the health of the Bishop of London has not improved during the past month; but that his Lordship rather appears to be losing ground.

We find that a return of the revenue of the Bishopric of Gloucester and Bristol has been published, from which it would appear that the gross income of the Lord Bishop for the last seven years has amounted to £33,683 2*s.* 10*d.*, and the net income was £31,142 8*s.* The income arising from fines for the same period amounted to £18,682 2*s.* 4*d.* The seven years' average of the bishopric was £4,521 15*s.* 1*d.* per annum.

As another instance of the progress of improvement in even village churches, it is mentioned that in the parish church of Panfield, which has been re-opened for Divine Worship, after partial restoration, low open benches have superseded the old high pews, the chancel is fitted with stalls, and the windows are filled with stained glass.

The Queen has constituted the Colony of Western Australia to be a bishop's see and diocese, to be called the Bishopric of Perth, and appointed the Venerable Matthew B. Hale, Archdeacon of Adelaide, to be ordained and consecrated bishop of the see.

The Bishop of Melbourne had embarked on board the "Walmer Castle," at Plymouth, on the 7th inst. A great many friends were present to bid adieu to his Lordship, upon his return to the duties of his diocese.

In the Court of Queen's Bench, on the 24th ult., Sir F. Thesiger showed cause against a rule calling upon the Archbishop of Canterbury to show cause why a mandamus should not issue, commanding him to proceed in the matter of the charge brought against Archdeacon Denison, by Mr. Ditcher. The Court decided that Mr. Ditcher was entitled to the mandamus, and directed the rule to be made absolute.

The Queen has been pleased to present the Rev. Edward Revel Eardley Wilmot, M. A., to the district rectory of All Souls, in the parish of St. Marylebone, in the county of Middlesex and diocese of London, void by the resignation of the Rev. William Thomson, M. A.

The Right Hon. Spencer Horatio Walpole has accepted the office of Archbishop's Church Estates' Commissioner, vacated by the decease of Mr. Goulburn. The income is £1,000 a-year.

The Rev. W. A. Robinson, late of Bath, has received from Government the appointment of Officiating Chaplain to the Royal Artillery attached to the Osmanli Irregular Cavalry.

The *Carmarthen Journal* reports the total destruction by fire of St. Fagan's Church, Aberdare. It was erected by the Hon. Mr. Clive, the owner of considerable estates in the neighbourhood, and opened for Divine Worship in 1854. It afforded accommodation for about 700 persons.

It is stated that three arches of old Greyfriars' Monastery have been discovered in Newgate street. Here many of the Protestant martyrs were imprisoned while the fires were lighting in Smithfield.

The *Clerical Journal* alludes to a letter published in the "Low Church" *Record*, by a country gentleman who complains of the "intolerance" of a vicar, who insisted on his right to attend the sick servant of the writer, when he had been anticipated by a clergyman of the district. "We thought district clergymen," says our right-minded contemporary, "were the proper parties to visit their own people, and presume, therefore, that not a *district* but a proprietary chapel is in question. The grieved and indignant master asks: 'Now, sir, am I living in Protestant England, or in Naples, Tuscany, or Rome? May I call in, on such an occasion, that minister whose *manner, tone*, and *matter*, prove him to be the minister of Christ; or has my rector bought my soul and my servants' souls with the price of his living?' We did not know before," adds the commentator, "that *manner* and *tone* could *prove* a man to be a minister of Christ." Neither, we must confess, did we.

Through the columns of the *Record*, a Mr. John Wood suggests that a public meeting should be held in London to consider what steps can be taken to compel bishops to ordain men whom they consider unsound! and the "Low Church" editor thinks that "Mr. Wood's letter is of great importance, and that the Church of England is indebted to him for calling attention to the crying evil which he points out!" What next?

On the 23d of last month, being the anniversary of Archdeacon Hare's decease, his friends did honour to his memory by the erection of a memorial window in the parish church of Hurstmanceux. It is not generally known that the parish church was restored at the sole expense of the Archdeacon some eighteen years ago.

The *Staffordshire Advertiser* mentions that in the little church of Harlaston, Tamworth, a circumstance took place on January 13th, which is, to say the least of it, of no frequent occurrence. Six brothers, four of whom are clergymen, met together to celebrate the birthday of the eldest, who is rector of the parish. The day being Sunday, they all assisted in the performance of Divine Service in the morning. The rector, the Rev. R. R. Bloxam, read the prayers and Litany; the Rev. Andrew Bloxam, Incumbent of Twycross, preached; the Rev. John Bloxam, D. D., Fellow of Magdalen College, Oxford, read the Communion Service; the Rev. Thomas Bloxam, of Rugby, read the Epistles; and the two laymen, Mr. Matthew Holbeche Bloxam, of Rugby, (author of "Gothic Architecture," &c.,) and Mr. Henry Bloxam, of Shrewsbury, read the two lessons of the day. A peal of bells from the church tower, after Evening Service, did honour to this happy family reunion.

We learn that the Irish Church Education Society has just had an examination of their out-going teachers for the training session just ended in their establishment, Kildare Place, Dublin. It is spoken of on all hands as the most creditable examination ever passed by the students; and that the answering in Holy Scripture especially, and the Church formularies, was in the highest degree excellent.

The World at Home.

Arrest of a Member of Congress for Assault.—We learn from Washington, that on Tuesday morning Mr. Albert Rust, member of Congress, appeared in court and gave bail in the sum of $500 for his appearance at the criminal court, to answer for his assaults upon Mr. Horace Greeley of the *N. Y. Tribune* a few weeks since. He was arrested at the instance of Mr. Francis C. Treadwell, of New York, who acted, it is understood, without solicitation from Mr. Greeley.

The Steamer Pacific.—No intelligence has yet been received of the steamship "Pacific" now in her twenty-first day from Liverpool. The steamship "Alabama," plentifully supplied with provisions, clothing, water, and extra spars and boats, was despatched by Mr. Collins on Sunday morning to cruise in search of the "Pacific;" and on receipt of a telegraphic despatch from Washington, authorizing Commodore Bigelow, of the Brooklyn Navy Yard, to send out the propeller "Arctic" to the assistance of the "Pacific," the former, requiring but little preparation, put to sea on Monday night, under the command of Lieutenant Hartstein. She will traverse the more northern routes of the European steamers. It is gratifying to know that *all the Collins steamers are now divided into water-tight compartments.* A knowledge of this fact, says a daily paper, will go very far towards removing any anxiety which may arise from the prolonged detention of the "Pacific."

Washington's Birthday.—A grand dinner is to come off in honour of Washington' Birthday, at the Astor House, on the 22d inst. James T. Brady, Esq., and other eloquent speakers, are to respond to the toasts upon the occasion. On the same day Edward Everett will deliver an oration in Boston.

Official Corruption.—The trial of Justice Abraham Bogart, of the Fourth District Police Court, concluded last week, resulting in his conviction of malfeasance in office.

City Postal Accommodations.—A daily paper gives the following piece of intelligence:—"It is said, that the Postmaster intends to locate throughout the city, nearly 1,000 new boxes, for the reception of letters for the city delivery and the mails. This may somewhat relieve the pressure, but can never supply the present want."

New York Idiot Asylum.—The report of the New York Idiot Asylum shows that there has been drawn from the Treasury of the State for its expenses, the sum of $8,710.20; received from pay-pupils, $1,529; on hand, $68.72—$1,597.72; making a total of $10,307.92. The new building is now occupied by the Asylum.

Juvenile Delinquents Reform Society.—The Society for the Reformation of Juvenile Delinquents in New York, in their report, ask that this year and hereafter an allowance may be made of at least $40 per head annually on the average number of inmates, which will enable them to maintain, clothe and educate 550 children. They also ask for $20,000 to pay their debt.

Philadelphia Taxes.—The Finance Committee of Philadelphia have reported that the sum of $2,935,865 must be raised by taxation next year, and that the rate will be $2.30 per hundred on the valuation.

City Railroads.—There is a movement on foot in Philadelphia for the establishment of city railroads, similar to those now in operation in this city and Brooklyn, to run through four routes.

Liberality.—The Hon. David Sears, of Boston, who owns a beautiful summer residence at Newport, R. I., (says the *N. Y. Commercial Advertiser*,) has given $5,000 to be held in trust by a committee appointed by the city council of Newport, the interest annually accruing to be appropriated in certain proportions to the embellishment of the city of Newport, and to charitable purposes.

Ice from the Passaic.—A company has been formed under the title of "The Passaic Ice Company," which has contracted with the Jersey City Water Commissioners for the privilege of taking ice from the surface of the Bergen reservoir, which covers eleven acres of ground, for a period of five years, at $1,000 per annum. The ice is nearly two feet in thickness.

Education in Massachusetts.—The amount annually expended to promote popular education in Massachusetts, exclusive of the cost of erecting and repairing school houses, of providing school books, of appropriations by the Legislature for Normal Schools, Teachers' Institutes, &c., and of the support of collegiate, professional and charitable institutions, is $1,620,222.58.

The Effects of the Cold at Genesee Falls.—At Genesee Falls, says the Rochester *Democrat*, the ice is heaped up from the level of the river below the precipices, about fifty feet, forming a beautiful iceberg, and a large mass of ice extends from the brink of the fall until it connects with that below, with now and then a small stream of water percolating between the huge icicles.

Prevention of Gambling.—Mr. Buckley's bill for the more effectual prevention of gambling proposes a fine of not less than $250 nor more than $1,000, or imprisonment for not over three months in the County Jail nor over one year in the State Prison, or both fine and imprisonment, upon any person who shall keep a room, table or apparatus for gambling purposes; who shall deal faro, or bank for others; who shall play bluff, brag, poker, loo, whist, or any other game at cards for money; or who shall sell, directly or indirectly, any lottery tickets or any tickets in a gift distribution that depends upon chance. One-half the fine is to go to the county poor, and one-half to the person instituting the complaint.

Ice at the South.—The Charlestonians are putting up their own ice from the ponds surrounding Charleston. They usually import it. Other Southern cities this year have their ice supply at their own doors, which will affect the trade in that article next season.

Lotteries in Maryland.—It is said that the State of Maryland derives an annual income of $21,000 from lottery licenses, but the Legislature has wisely provided for the extinction of the whole system in that State, after the expiration of the term for which the present lottery grants were issued.

Libraries at the Military Posts.—In the Senate, it was resolved, on motion of Mr. Sumner: "That the Committee on Military Affairs be instructed to consider the expediency of providing by law for the establishment of small libraries at the different military posts, for the convenience of officers and men."

Mortality in New York.—The number of deaths in this city, last week, was 377, of which 119 were among adults, and 258 among children. The nativity table gives 292 natives of the United States, 49 of Ireland, 20 of Germany, 9 of England, 3 of Scotland, and the balance of other foreign countries.

Mortality in Brooklyn.—The total number of deaths in this city last week were 68, of which 31 were males and 37 females. Of these 23 were adults and 45 minors.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XV.—THE COVENANT OF THE RAINBOW.

The *first* rainbow, like the creation of the world, was produced by a miraculous interposition of Almighty power: but since a law of nature has been established by which the clouds of heaven send down their moisture in agglomerated drops, the rainbow has become a natural phenomenon. Before the flood, God had not caused it to rain upon the earth, "But there went up a mist from the earth, and watered the whole face of the ground." Before the flood, the moisture fell upon the earth in the form of dew; which must have fertilized the earth, without producing freshets and inundations: so that the people before the flood had never seen any rain. In the present state of the world, we have rains and freshets, and sometimes inundations; but as long as we have rainbows, we shall never have any universal inundation. God has set his bow in the cloud, which gives divine assurance to mankind, that He will never more drown the world by a flood. If the rain at the flood had been a natural phenomenon, as are volcanoes, earthquakes, and tornadoes, then might we have had cause to expect another deluge: but another flood cannot take place, excepting by some miraculous interposition of Almighty power. And to assure us that such a divine interposition will never hereafter take place, God has been pleased to set his bow in the cloud, by which He has given to us a natural and infallible security that He will not drown the world any more by the waters of a flood.

In the covenant which God made with Noah, and ratified it by the bow in the cloud, He has divinely assured us, that "while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease." That was certainly a covenant of mercy both with man and beast, and with every living thing. There may be a great variety of seasons in the different climates of the earth; but in no climates will the seasons necessary for vegetation, and the gathering in of the fruits of the earth, fail to the end of time. Those seasons which are necessary to the sustenance of human life, have been distinctly marked by the sacred historian; so that there will be seed time and harvest, cold and heat, summer and winter, day and night, in all the habitable parts of the world, until the end of time. In that, as in all other dispensations of Divine Providence towards mankind since the fall, justice has been tempered with mercy. We may see the justice of God in punishment of the wicked, and His mercy in giving them time for repentance. In every Divine dispensation, we have ample and abundant evidence of the displeasure of God against sin, and at the same time, we have equal evidence, that the punishments which God inflicts upon mankind in this present life, are neither vindictive nor retributionary, but are all suasive and corrective, and are all adapted to bring mankind to a sincere repentance, and to a reconciliation with God, and finally to bring them to eternal life.

"And God spake to Noah and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth." Such is the divine security which God has given to us, and such is His paternal mercy towards the human race, and to all flesh.

"And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations. I do set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh. And the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

This is called a covenant, of which the rainbow is a sign and a pledge: not because the conditions of the covenant are proposed by both parties, or because both of the parties agree to the terms of the covenant, but only because the Almighty God has been pleased to bind Himself thereby to its fulfilment to mankind and to all flesh upon the face of the earth. God alone has a right to propose His own conditions to mankind, which are always those of divine wisdom and goodness; and our duty it is to accept with gratitude and devotion the boon thereby bestowed upon us. And according to that acceptation the word covenant is always used in the sacred volume when speaking of the dispensations of the Deity. God Almighty does not leave himself at liberty either to fulfil or not His promises to mankind; but He binds himself to the fulfilment of His promises, that He may thereby inspire the hearts of all mankind with a feeling of filial and devout confidence in His mercy. And according to the foregoing sense are we to understand the following words. "This is the covenant which I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more."

Indeed, that must be of necessity the case, between Almighty God and man, and more especially between God and man in our present fallen state. We cannot make our own terms with the Deity; we must allow the Deity to dictate; and we must accept the boon of mercy on the terms which God himself is pleased to propose, or else be excluded from His mercy. And if we do but know ourselves aright, we shall not feel disposed to make our own terms with the Supreme Being, but shall devoutly and thankfully accept of mercy upon any terms, and more especially upon those terms on which God himself proposes to show mercy. And it will be always found upon examination, that God's own terms are the best terms, and are, in truth, the only terms on which salvation can be righteously and effectually bestowed upon mankind. How just, how righteous, and how devout is the sentiment which is inculcated in those words of Christ, "Thy will be done!"

J.

(*To be continued.*)

For the Churchman.

GOD'S PRINCIPLE IN ELECTION.

God's principle in election, not His election so far as it is secret and unknown, because unrevealed, but as He calls and chooses certain from amongst the rest of their fellows, to be openly and before all separated and sanctified unto Himself, is for us developed in the Catholic Church. The principle developed in His past dealings with man is, that some are elected and separated, not to the final casting away of others, those only excepted who persevere in impenitence and resistance to God, but in order to their ultimate, if not present, benefit. Whom He did foreknow, He also did predestinate to be conformed to the image of His Son; and whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. These words are exemplified in His present dealings by the past.

Thus, to pass by instances which might be liable to dispute, God chose the family of Abraham, that in them all the families of the earth should be blessed. By that act of election, He sanctified to Himself a nation of priests, among whom, and by means of whom, His appointed worship might be presented upon earth, so that, smelling a sweet savour from their sacrifices, He might accept the earth and its inhabitants through them. Moreover, through the instrumentality of this elected nation, He provided for the transmission, through successive ages, of the knowledge of Himself and the revealed history of creation; and ensured the means by which, in due season, He could make further revelations of Himself, and, which is more than all, bring into the world, at the appointed time, His only-begotten Son in our nature. And from among this nation He separated the family of Levi for the service of the Tabernacle; and from among them, again, the family of Aaron, bringing them near unto Himself, not to the detriment of their brethren, but for the sanctifying and imparting blessing unto all.

And now, from among all peoples, and nations, and kindreds of earth, God constitutes into one Body those who receive the love of the truth as it is in Jesus: He separates His Church, the company of those whom He calls out from the world, and sets, as it were, alone in the midst of the earth, in order that they might gather unto Him the fulness of the Gentiles; that they may offer supplications and prayers, intercessions and thanksgivings, for all men; and, in the fulness of God's purpose in creation, may finally lead the way for the introduction of that future age when the Church of the First Born, having entered into the glory of the Resurrection, Israel, after the flesh, shall be grafted once more into their own olive tree, and the receiving of them again shall be to the world life from the dead.

It was a mighty event, full of the gravest results for mankind, when the Son of God became a man. It was a mighty event, unto which the natural creation testified, when He gave up the ghost on the cross. It was a mighty event when it was made to appear that death and the grave could not retain hold of that Body, but that the same manhood, when raised, shared in the glory of God. A Man is now in the heavens; a Man is to come back to earth, and set up that Kingdom of rest and of peace for which creation groans. "Thy kingdom come."

A Catholic Presbyter.

Kenwood, 1856.

For the Churchman.

THE ELEMENTS OF A TRUE PRIESTHOOD.

To the want of a clear and intelligible idea as to wherein the elements of a true priesthood consist, may be traced a great portion of that prejudice with which the Church is regarded in sectarian quarters, and the absence of due reverence even amidst members of the Church for the sanctity of the priestly office. A true understanding of those elements involves that of the relation which the Church, as an instituted body, holds to man—the efficacy of her Sacraments, and the means by which she is most fully to realize the purpose of her existence, by being brought, in union of spirit, more nearly to her Divine Head. By a sermon on this topic, preached before the Presbyterian Assembly, at Nashville, Tenn., and ordered to be published with its *imprimatur*, we are glad that an opportunity has been afforded an able writer in the *Mercersburg Quarterly Review* for exhibiting the fallacies on which Sectarianism seeks to elevate herself at the expense of truth, virtually denying all the proper prerogatives of the priestly office.

The self-opinionated dogmas out of which is framed this denial by the Presbyterian body, renders every statement that may be made in its support contradictory. A personal or conventional standard never allows one to take that central position from which truth is seen in its clear beauty, and by which every position and subsidiary relation may be profitably examined. In this Review, Dr. Boardman, the preacher of the sermon that has met with such complete acceptance from his brethren, is thus convicted, partly out of his own mouth, partly from an indication of what his statements—we cannot dignify them by the name of argument—must involve, if true, and partly by an exhibit of the nature, prerogatives, the especial virtues, and the ordained influence of the priestly office, in the old as in the new dispensation. The latter part is sustained with much learning, exhibiting acquaintance not only with Jewish rites and Christian ordinances, and the volume of Scripture as it relates to the priestly office, but with the authorities on which the Presbyterians themselves assume to rely, more especially the Institutes of Calvin. For the rest, it is sufficient to say, that the force with which the sermon on hand is analyzed, is due as much to the writer's perception of the truth as to his logical acumen. He evidently enters on the work with pleasure, claiming, in the end, that the "Christian ministry is in full harmony with the whole structure of the New Testament; that it is in a high degree honourable to the one perfect and unchangeable Priesthood of the Lord Jesus Christ; that it accords with the emphatic teaching of the Scriptures, that no sinner is authorized to come directly to Christ for pardon, without the intervention of an official mediation; that it establishes and confirms all true views of the nature and design of the Church; that it is fraught with good to the souls of men." If there be any fault in the reviewer's comments, it is in the attributing to Dr. Boardman a subtilty in combining terms, and a purpose in confounding things which are distinct, which comes less from "jugglery," or the desire to amaze and delude by sleight-of-hand tricks, than from a confusion of ideas in the Doctor's own mind, and in the mind of his applauding hearers. So well might the following affirmations hold true, as a sample of the art of all sectarian preachers attempting to treat with any ability the subject, that we may quote them with a view to more than their mere personal application:—

> First: the preacher does not adhere to his own definition of a priesthood; making it less or more as it suits his purpose. Now he elevates it to the very pitch of sacerdotal pomp, to make the contrast great between it and the simplicity of the New Testament sacred office; and now again he sinks it to the most puerile level, to hold over and above it the dignity of the New Testament ministry.
>
> Again: he ever confounds the idea of Priest, and High Priest; using these as convertible terms, when it suits him. Sometimes the ministry is contrasted with the High Priesthood, to show that to attribute to it a priestly character, would disparage Christ: making the ministry in the New Testament answer to the High Priesthood in the Old Testament, instead of seeing the High Priesthood fulfilled in Christ, and the common Priesthood in Christ's own ordained ministry. This he may have learned of Dick, who imposes upon himself in the same way.
>
> Again: He is constantly confounding rites with the functionaries who celebrate them: sacrifices with those who present them: sacraments with those who offer and administer them. He speaks of the men as being *in themselves* media, instead of being such *in their offices* and the *rites* they celebrate and administer.
>
> The preacher, too, has always before his eyes the Levitical and Roman Catholic priesthood, as though these, with their form and contents, were *the only conception* of priesthood; attributing, moreover, ever to these, attributes which every theologian—who has power at all to transfer himself beyond the prejudices and traditions of his own narrow sect, and thus do justice to a system not his own—knows do not legitimately belong to them.

Further on, it is judiciously remarked:—

> The question is not as to the outward form, but as to the inward power—not of the objective contents, but of its true and essential essence. The question is not, as to a mediation of either Levitical or Roman priest, by a lamb, by blood, or by transubstantiated bread and wine; but it is, whether there is, in the Christian dispensation, *any* mediation, by means of *any* rites, performed by *any* class of men—these rites, and the men who officiate in them, *divinely constituted*, and *alone* entrusted with their administration. The question is not whether there is a mediation in this or that form; but whether there is any mediation at all. The question is not, whether there is in Christianity a Levitical or Roman priesthood; but whether there is in it the SUBSTANCE of which Judaism had the shadow; and the TRUE, of which we Protestants believe the Roman priesthood, in the contents which it claims in transubstantiation, is a corruption.

In controverting the full claim of the *Doctor Divinitatis* which the Presbyterians have set up, it is pertinently demanded:—

> If ministers do not mediate between God and [illegible] people—if it is not their office to bring the people to God—if they do not bring the people to God by virtue of certain ceremonial, or sacramental acts, which they perform for them—if the people can empower or authorize any one to perform these ministerial acts, or *can* perform these ministerial acts themselves, or can authorize and empower any one to do it, because they stand in the same official nearness to Him—and if the people can approach God in their own persons without these intervening ministrations of the word and sacraments—if all this is so, pray what is the ministry?

The writer has certainly shown the extent of error into which misapprehension of the elements of the priesthood must of necessity lead, and how such misapprehension must place the members of sectarian denominations at the mercy of every man that can catch their ear, with sufficient skill to pervert truth, or sufficient loquaciousness and ambition to give tongue to his own confusion.

Δ.

For the Churchman.

REVIEWERS REVIEWED.

We have had frequent occasion to speak in high terms of the *Christian Remembrancer*, and to commend the ability with which its several departments are sustained. The leading feature of the issue now on hand, is a review on the *Inspiration of the Holy Scripture, its Nature and Proof*, by a Fellow and Tutor of Trinity College, in which the writer allows himself to be as completely befogged as the tutor on whom he sits in judgment.

Lee attempts to prove the inspiration of Holy Scripture in a mode in which it is not to be proved, and the reviewer not finding this altogether satisfactory, and yet not clear in his own mind as to wherein inspiration consists, or how its presence is to be demonstrated, after some nibbling at the method, ends, unsatisfactorily to himself, by virtually begging the point at issue, and assuming the worthlessness of the contest. Thus speaks the reviewer:

> Now, it may be very true that increased vehemence and some novelty of tactics have of late been displayed, and that the minds of not a few have been in a measure disquieted by this treatise of Coleridge and similar works. But what we would most strongly affirm is, that this by no means proves the real formidableness of the attack, but only the weakness and unpreparedness of the general mind. And we hasten to reassure plain people, hearers, perhaps, rather than readers of these things, that there is not the least occasion for any uneasiness. The evidence for the authenticity, inspiration, the divine origin, or call it what you will, of the Scriptures, stands exactly where it did some seventeen hundred years ago. When we come to look into the matter, we find that, vehement as the assault and battery may have been, nothing can well produce less effect than have these missiles on the real position and *status* of the Scriptures. To the superficial eye, they may have done somewhat of the indignity they were intended to do to the outward shell and surface, but that is all. The actual damage to the fortress is, as we shall point out presently, absolutely inappreciable. The only real mischief is not so much a material as a moral one. Such a bruit and storm has been raised about the ears of the Church's defenders, that unwary men have been prevailed upon to leave their stronghold, and to descend into a battle-field upon which they have no sort of commission or warrant for risking her cause.

To pass from the ungainly familiarity of these similes, "assault and battery on the Church," "the real position and status of the Scriptures," the inferential suggestion that the cause of the Church may be risked in an open encounter, what is the *Christian Remembrancer's* exhibit of the nature of inspiration? what its arguments to demonstrate the existence of inspiration in the Scriptures? Of the first, neither Lee nor the reviewer tells us any thing. Both speak of inspiration as something whereon we are to *repose* our belief, not as that which by its conscious presence and influence *generates* belief.

> When the Church is asked for her proofs of the divine authority of the Scriptures, her first word is—Testimony; and her second is—Testimony; and her third is—Testimony. It is true there are countless subsidiary confirmations of their claim to be what she says they are; just as there were many subsidiary things which went, in Demosthenes' view, to make an orator. But in the last resort, when pressed with the inquiry as to what her mind rests on as ultimate and beyond appeal and gainsaying, the proof which the Church alleges is one, and one only. The whole thing has been a matter of testimony from the beginning. Before the Scriptures of the New Testament existed, Christianity rested upon testimony; and when they were written, it rested upon testimony still. The original testimony deposed to a vast body of facts, relative both to our Lord and to his disciples,—among them, to that inspiration and divine commission imparted, in all necessary measure, to the latter.—*Ch. Rem.*

Alas! if the Church can reach no further than the oral or written testimony; but even as to the relative value of the former, and positive character of the other, we encounter a disagreement.

> You cannot, we repeat, disentangle or discriminate between the belief and *fiducia* reposed in the oral teaching of apostolic days and men, and that reposed in their written teaching. The same men who unhesitatingly accepted the one, unhesitatingly accepted the other also. What was the *kind of evidence*, or the *amount of it*, which satisfied them on the subject, we are more or less ignorant, perhaps absolutely so. But what we do know is, that the evidence, whatever it was, *did* satisfy them; that they accepted what we now call the New Testament Scriptures, as coming undoubtedly from God,—as teaching soundly and truly concerning the faith: just as they accepted the apostolic verbal teaching as good for the same purposes.—*Ch. Rem.*

This is little more than the "mechanical theory," on which those designing to wrest the Scriptures to their own purposes, have unfailing recourse, seeking conviction in a mere human acceptance of the verbal premises, followed by the pursuance of an unexceptionable logical method. And what says Lee?

> So long as it was believed that each word and phrase to be found in the Bible, nay, even the order and grammatical connection of such words and phrases, had been infused by the Holy Ghost into the minds of the sacred writers, or dictated to them by His immediate suggestion, so long must the opinion held respecting Inspiration have been clear, intelligible, and accurately defined.

As though the mere impression or belief of an inspired order and grammatical connection would give clearness, intelligibility, and accurate definition! Those qualities cannot exist except in knowledge of the truth itself, truth manifested through the love of God, quickening the conscience to the perception of its true nature and relation. Lee would unite Christendom in a theory "altogether satisfactory," in a completeness of method. He would apply logical method to his own apprehension of the nature of inspiration, which, in itself, residing in God, is in the absolute, not in the relative—to be felt, and not to be philosophically defined. "*The safety of the inference must depend on the extent of the induction;*" these are his *words*, as applied to the method he is pursuing, and by which, for the first time, the verity of inspiration is to be demonstrated. The *Christian Remembrancer* is right in remarking: "According to this view, our faith in the authority and credibility of Holy Scripture, hangs upon the soundness or unsoundness of an inductive conclusion: in other words, upon the success of 'ancient and modern researches,' designed to maintain that authority and credibility;" but the *Christian Remembrancer* cannot set Lee right, and simply suggests that "there is something defective in the treatment." The treatment is altogether wrong; the claim of the inspiration of the Scriptures never can depend on the mere agreement, by the exercise of verbal and dialectic skill, of outer phenomena, as expressed in words susceptible in themselves of varied meaning.

We uphold the inspiration of the Scriptures on the ground that holy men of old spake as they were moved by the Holy Ghost, and trace that inspiration not to verbal form and dialectic classification and distinctions, but to God from whom it comes, and in whom resides its plenary fulness.

Θ.

CHOIR IMPROPRIETIES.

To the Editor of the Churchman:

Dear Sir:—It is gratifying to behold the spread of true ecclesiological principles in the structure and arrangement of our churches—to listen to the antiphonal mode of chanting in the Services—the organ and choristers removed from their *orchestral* position at the far end of the building to the chancel, the place where they properly belong, as leading and conducting the musical portion of the Service—this, I say, is gratifying, as indicating a revival of the primitive mode of performance of Divine Worship, and a return to a more correct usage than has hitherto prevailed. But while this movement has not yet had its perfect work, and there are many things still wanting to give completeness to our ritual, there is one that seems so appropriate, and so closely connected with what I have more prominently mentioned, that it is strange its propriety should not have been already perceived, and it at once adopted. I allude to the wearing of surplices by the choristers, as well as the clergy engaged in the performance of Divine Worship. It strikes me as incongruous to turn the eye from the robed priest when the chant is about to commence, and behold in the ordinary secular attire of civilians those who are leading in as equally an important portion of the Service, and one as directly addressed to the Almighty as that which the priest has just concluded; and still more so to behold *women* (!) holding a place they are not only forbidden by the usage of the Church to hold, but, by implication, even Scripture itself. These reflections were suggested by attending the Service at Trinity Chapel, on Sunday, a week or two ago. The weather was stormy, and it may have been from this cause that the delay happened, or probably, presuming upon a sparse congregation, there was no special effort made to be in attendance at the appointed time; but whatever may have been the motive or the cause, the Service had commenced, and the priest was reading the Exhortation, when one of the *lady* choristers (!) came up the aisle, and passed directly before him to take her place in the stall. He paused, but whether it was to cast a reproving glance at the late-comer, or annoyed at the confusion made by several of the congregation entering by the side-doors at the same moment, I could not discover. However, it certainly seemed an indecent interruption, and very unnecessarily occasioned. Now, if the choristers consisted of boys and men, and these were obliged to meet in the vestry room, for the purpose of putting on the proper vestments, and then to precede the clergy, in regular order, into the chancel, this, or any like impropriety, might be avoided, and a more decent and devotional character given to the celebration of Divine Worship. In the hope, by thus arresting their attention, the subject may receive the consideration of those in authority, I have presumed to pen this communication.

I remain truly yours, &c. M. H. J.

New York, Ash Wednesday, 1856.

MORE PAMPHLETEERING AGAINST TRINITY.

To the Editor of the Churchman:

Dear Sir:—The very temperate defence of the Corporation of Trinity, entitled, "Facts *vs.* Fancy," instead of carrying conviction, as it is well calculated to do, to the minds of certain discontented persons, seems likely only to provoke their bitter opposition. What is the offence of Trinity, that she should be so fiercely assailed even by those who have partaken largely of her liberality? How far Mr. Jay is justified in taking up his pen, by the passing allusion of the Rev. Dr. Berrian to his remark in Convention, I cannot of course decide. But in his pamphlet,* Mr. Jay has much weakened his own cause by censuring Trinity for actions which must surely entitle her to the warmest approbation of every true Churchman. Is it right, is it feeling in Mr. J. to talk of hostility provoked for her honourable attachment to the venerable Bishop Onderdonk? Does not every Christian honour her for this? She would not join in the cruel cry, "Away with him, away with him! crucify him, crucify him!" In common with the truest men in the Church, she believes him innocent; she still believes him so, in spite of the torrents of calumny which have not spared him in his dignified retirement; and, mindful of his past services, and his noble qualities of head and heart, she styles him with unwavering affection, *her Bishop*. Can it be, Mr. Editor, that there is one to be found, having a heart ruled by the grace of God, who does not honour Trinity for this? Mr. Jay seems to sneer at her for her manful maintenance of sound Church principles. Truly, I am sorry to see such a spirit as this in an age and country which stands so much in need of the very strictest conservatism. Trinity will stand firm; she cannot please or satisfy everybody. Notwithstanding Mr. Jay's predictions, we believe that, in the strength of the Lord God, she will defy all her enemies. She is actually applying her resources to the cure and prevention of those evils which Mr. Jay so graphically portrays. Mr. Jay speaks feelingly and truly of the penury of the "rural clergy," and counsels Trinity to aid them. But what can she do for them?—what need is there of her assistance? In many of the rural parishes, there is abundance of wealth; but there is not the *will* to apply it to the liberal support of the clergyman. And why should Trinity be called on to do for others what they are so well able to do for themselves? In the parish from which we write, the rector receives three hundred dollars per annum, and has to pay nearly half of it for the hire of his house; yet he could name at least six among his parishioners, any one of whom could pay this little pittance out of his own pocket without the slightest inconvenience to himself. But whence this want of will where there is so much ability? Mr. Jay thus explains it: "Not a few of the reverend clergy have attempted the fearful task of separating Christian faith from Christian morals; and, while raising their warning and indignant voice against heretical opinions, have presumed to give the sanction of Christ to practices which outrage every moral precept he ever uttered." Mr. Jay, however, does not tell us that the most of these reverend clergy are the ungrateful and uncompromising opponents of Trinity. This is what sends earnest men to Rome, and not ecclesiological proprieties, and that manful maintenance of Church principles which Mr. Jay brands with an epithet derived from the name of one of the most distinguished of living divines. I have never received any favours from Trinity; I never expect any; but I confess I honour her for those very things which Mr. Jay seems to think are the just cause of bitter hostility. The rural clergy will doubtless thank Mr. J. for the kind solicitude which he has shown for their welfare. For one, I heartily thank him, but would wish him and others to cultivate a better feeling towards the time-honoured Corporation of Trinity.

E.

For the Churchman.

"HOBBIES."

There have been *hobbies* in politics, in science, and, alas! not a few in religion, from generation to generation, even unto the present time. Few men are so learned and impartial in all departments of knowledge, as to be enabled to comprehend all truth, and to adopt that high conservatism which looks to the true medium between extremes, where the more genial climate of true principle is generally to be found. The present generation excuses all errors, after the manner of Carlyle and the German rationalists, provided there appears to be earnestness in the movement. This earnestness among Sectarians takes our timid Churchmen by the throat and demands of them a speedy surrender of all old ideas. It frightens and belabours these poor men until they will agree to assert nothing in respect to the Church of a *positive* character, but tamely yielding, exclaim, "Take all, only leave us our lives, with our wives and our children!" This principle of earnestness is beginning to be acted on and adopted in our Mother Church—at least by many—and, like a young giant refreshed with new wine, it overrides that spurious earnestness of the Sects which feeds upon excitement; and it is beginning to arrest the attention of the philosophers. I should not wonder to see it praised by hundreds who do not understand it, and, alas! condemned by many who *do* understand it, and whose sluggishness it upbraids.

But, upon the whole, I think our own clergy are the best now in the world; they have laboured under peculiar disadvantages; their usefulness has been greatly impaired by the unfortunate "rubrical customs"—no, not rubrical so much as conventional—which have crept in among us, no one knows how. In city churches, many of the evils of the present customs may be avoided, by having more Services on the same day, and consequently a proper division of those generally used all at one Service. In our great West, and in most country places and towns, it is *impossible*, with present ideas upon the subject of the Church, and of religious worship generally, to effect a reform until we are enabled to make our Sunday Services less tedious, to those not accustomed to it, and more attractive to all; to do this and to avoid railing accusations against each other, the clergy must have a law of the Church, for the change of customs. There is a great obstacle to any mere voluntary action on the part of some of our clergy, on this question of a division of our Services, and they too generally the worst and least impressive readers; they cannot, for their lives, conceive how our excellent Services can become tedious to any one. And yet I have been present, when at one continuous Service we had the *three* Services, and Baptism, Matrimony, Ordination, Confirmation, and Communion; and in all this little or no singing, no chanting, and when the Bishop seemed completely exhausted, and every head ached with weariness or excitement.

But I began to write something about "*hobbies*." A hobby in the Church is the result of an undue elevation or corresponding depression of some one *idea*, or doctrine, to the neglect of the more ancient equilibrium of the Catholic Faith. "The Church hath power to decree Rites and Ceremonies, and authority in controversies of Faith." Yet the Church has not seen fit to bind the judgments or consciences of men in respect to mere matters of taste, in church architecture, or in respect to church furniture or ornaments; though there is a principle of propriety in these things. One of our hobbies now is the *Cross question*. Some having been taught to *hate* Rome, as the chief virtue in religion, and to eschew all that Rome does or says, with a stupidity, akin to that of Barebones of the sect of the Puritans, appear to have entered into this crusade against crosses with a degree of zeal and intelligence only equalled by a late polemico-military hero, in England, who fighting on that side, by way of intelligent encouragement to his coadjutors, proclaimed that the Church of England had but one Sacrament! Whilst others, catching the spirit of combativeness from their Puritanic opponents, seem to place the whole question of the success of the Church, in her present efforts to return to more Catholic usages in her worship, upon the character of the architecture and ornaments of the church buildings; and to feel that all will be lost unless handsome altars, screens, and crosses are made conspicuous to the eyes of all the worshippers. I venture to express the opinion—while at the same time I sympathize most with those who would honour the cross as an emblem of our Faith—that whether one is placed on or within our churches at all is a matter of no great importance. The other battle to be fought in the Church for a truer Catholicity in her ministrations, and a reformation in her work, can be but little affected by the cross question. The Catholic Church has mightier work to do, than to fight over the mere question of altars and crosses,—right in their proper places, though I admit them to be. If we would let each congregation, after due conviction, rise to such a standard of taste in architecture as their judgments and means may enable them to attain, we would be perfectly safe on this point. But let the character of worship in the church, and our duties outside of the church building, be the paramount objects now, and from which objects let us not be diverted by false issues from any quarter. Perhaps the most humiliating spectacle now exhibited in the Church is the late doings and decision in England about altars and crosses. For one I have no doubt but the decision is right in view of the temporal laws of England, and yet it would be positively wrong in view of our own position as a branch of the "Free Catholic Church in America." Here, thank God, we are free to honour Him in our church architecture, in such manner as our hearts, tastes, means, and judgments shall dictate, and there is no power that shall say, Thou shalt not do it.

A Backwoods Layman.

All Souls' Day.

[As exaggerated accounts of the following transaction have appeared in the columns of some of our contemporaries, we have all the more satisfaction in copying this from the London *Guardian*.]

The Protestant Defence Society have published a correspondence between the Rev. J. E. Bennett and his Diocesan, arising out of a complaint by the Rev. H. D. Wickham, incumbent of Christ Church; the Rev. A. Daniel, the incumbent of Trinity Church, their curates, and some laymen, that Mr. Bennett had observed, with solemn services, All Souls' Day—a day not mentioned in the Prayer Book—but expunged from the ritual as being closely connected with the doctrine of Purgatory condemned in the 22nd Article. Mr. Bennett rejoins that the memorialists are persons not attending his parish church; denies some of the details, such as making the day a strict ecclesiastical fast, tolling the bell at intervals during the day, and using a dirge in the service; but admits the observance of the day, which is not authorized by the Prayer Book, though it is not altogether unrecognized by the Church of England. Witness All Souls' College, Oxford, and the consecration of All Souls', Langham-place, by the late Archbishop of Canterbury. Mr. Bennett considers it strange that such a charge should be made by men who omit and ignore holidays for the observance of which special provision is made in the Prayer Book.

To come, however, to the more important question of doctrine, the reason why I desire to celebrate the Holy Communion on this special day of All Souls, was that I myself, together with those many who have been deprived by God's visitation in death of their beloved ones in this past year, might have an opportunity of mourning for and commemorating the dead. And this no otherwise than strictly in accordance with the doctrine of the Church contained in these words—"We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that, with them, we may be partakers of Thy heavenly kingdom." Coupled with the words of the Service for the Burial of the Dead, wherein we pray that—"We, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul."

The Church of England has decided, as your lordship knows, in her Court of Arches, that it is lawful not only to commemorate but to pray for the souls of the departed, for which see the case of "Woolfry *v.* the Vicar of Carisbrooke;" and the most eminent and learned doctors and Bishops of our Church, as well those most conspicuous for their defence of the Church of England in her Reformation, have over and over again maintained its agreement with the Catholic faith and set it forth by their practice, for which I must refer you to the writings of Archbishops Bramhall, Thorndike, Hicks, Overall, Collier, Field; Bishops Jeremy Taylor, Hammond, Bishop Forbes, the learned Barrow, Bishop of St. Asaph, Archbishop Usher; and one especially whose name may be interesting to your lordship as your predecessor in the see of Sodor and Man, the good Bishop Wilson. All these names are esteemed high authorities in the Church of England. The judgment of the Court of Arches, which of course sets the matter at rest, was given in the following words:—"Prayer for the dead is not contrary to the Articles and Canons of the Church of England. It was generally practised by the Christians of the most early ages, who prayed that the souls of the dead may have rest and quiet between death and the resurrection; and that at the last day they may receive their perfect consummation and bliss."

That in some parts of the Catholic Church the commemoration of the dead is coupled with erroneous ideas concerning purgatory is not to be denied; but it does not follow, because a parish priest may think it right to commemorate the dead, that he is a participator in these erroneous ideas. He may hold the essential Catholic truth with all those good Bishops and doctors whose names I have cited, divested of its commixture with accidental error. When, therefore, the memorialists assert that "*their worst fears are confirmed concerning the soundness of Mr. Bennett's doctrinal belief*," while I feel sorry that I should be still suffering in their good opinion, I might with greater propriety charge those of them that are in holy orders with a lamentable ignorance of the true doctrines of the Church; and both clergy and laymen of a stranger forgetfulness of brotherly love in imputing wrong motives to the vicar of their parish.

Notwithstanding, however, what has been said, upon reconsidering the whole question and viewing it in all its bearings, the doctrine of intercessory prayer for, and commemoration of, the dead, is of so delicate a character, and, in the popular mind, so difficult to distinguish from the erroneous doctrine of purgatory—(as is too evident when even clergymen cannot draw the distinction)—that I have come to the conclusion that it will be better for me in future years, should God spare me, to abstain from pressing the public observance of this day. I conclude by thanking your lordship for the kind and open manner in which you have forwarded the memorial to me with the signatures attached. And I beg to remain, dear Lord Bishop, your lordship's faithful servant in Jesus Christ,

Wm. J. E. Bennett, Vicar of Frome Selwood.

Moderation is the silken string running through the pearl chain of all virtues.

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* "A Letter to the Rev. William Berrian, D. D., on the Resources, Present Position, and Duties of Trinity Church; occasioned by his late pamphlet, 'Facts against Fancy.'" By William Jay.

For the Churchman.

PILGRIMAGE TO JERUSALEM.

FROM THE GERMAN OF STRAUSS.

Till the sun was high in the heavens, the caravan moved on its journey.
Then the carpets were spread on the ground, and the slaves laid out food for refreshment.
Converse again was resumed, in the line of march interrupted,
Till weariness overcame, and prompted to rest and silence.
But scarcely had night closed in when the trumpets again were sounded.
At its blast the tents were struck, the camels resumed their station,
The travellers mounted horse, by the light of burning torches,
Like unto scattered suns, for thousands and thousands of paces,
Throwing sheeted flames on the sand, and peopling its void with phantoms,
And resting with ruddy gleam on the companies travelling onward,
In the light of the trending sea, within sound of its distant thunder.
The morning brought to springs where the line of march was broken—
Springs fresh as hope in the heart, upwelling from gladness unspoken.
Afar a temple rose to the heathen god of the waters,
Whither the Greeks set forth, while Helon murmured devoutly:
"My soul shall bless the Lord, who redeemeth my life from destruction,
And with good things reneweth my youth till it mounts as on wings of an eagle."
As the setting sun flooded the parched and burning steppes of the desert,
He discerned in the distance the pasturage pleasant and fruitful,
Where Abraham's children tarried until they became a people.
In the midst of the midnight march they reached the lake of Sirbonis,
So covered with drifted sand as almost to tempt to peril,
And, rounding it, came to a vale as a flower set in the desert.
In the depths of that vale flowed a brook by the stars of heaven illumined,
Which Helon in joy passed o'er, thus crossing *the river of Egypt*,
Bidding awhile farewell to the land of sorrow and bondage.
And oppressed with thought he rode forward, seeking change in that chequered procession,
In songs near and distant, in bells with their tinkling responses,
In the light of glimmering stars and the ruddy gleams of the torches,
Which deepened the shadows that swept in the train of his passage.

Φ.

SOCIAL EQUALITY.----THE CHURCH'S MISTAKE.

Between social equality and social exclusiveness, a war has sprung up, in which the latter is represented by the fashionable, semi-refined class, of which we have been speaking, and the former by the great bulk of the people. It is the greatest error which the Church has yet committed, that in this strife she has suffered herself to be arrayed on the wrong side. Mere social equality is a chimera; but there is, notwithstanding, a real natural equality among men. It consists, as we have said, in a common descent, a common taint, and a common Redeemer. These constitute a brotherhood which, while it does not involve an absolute equality, sets limits to the idea of inequality. The Church brings into the question new elements which tend in the same direction. To the idea of a common Redeemer, she adds those of a common faith and of a common baptism, by which her members are introduced into a new body, which is the Body of that Redeemer. There is here a new brotherhood, which, while it is more affecting than the former, does not weaken the force of its ties, but rather strengthens them. Moreover, although Christians may differ from each other in the degrees of moral refinement which they possess, they all possess in common a refinement which is higher in kind, and greater in degree, than any which can be found elsewhere. It was, then, emphatically the duty of the Church to set herself against a system of social exclusiveness, which rests on no higher basis than accidental wealth, and the refinements of sensuality. Still more was it her duty to have excluded this evil from her own peculiar domain. Unfortunately, she has failed in this duty. Unable to obtain a sufficient amount of this world's goods to enable her to carry on her high and holy mission, from the voluntary contributions of a selfish and irreligious age, she fell on the project of selling her ministrations, not by retail, it is true, but in the gross. To this great error she added another, in selling and renting seats in her temples, at rates varying with the splendour of the temple, and the supposed advantages of the position of the seat. The temples of the Most High have thus come to be regarded as property, held by men in common, but in proportion to the amount of purchase money which pride or vanity has extorted from them. This was indeed a fearful mistake. The more fatal since it seems so very difficult to retrace.

The evil is great, and its manifestations many. It, more than anything else, keeps the Church the religion of the rich. This is not the normal condition of Christianity, and all men feel that it is not. An argument —and a sound argument—is thus found by those who desire to obstruct her progress. The argument is not only sound, but very forcible. We do not mean to say that it is conclusive; but it is strong, and is likely to be considered by those who are looking for the true Church. Upon the balance of the whole question, or rather of all the questions, we have no doubt of the claim of the Church to the allegiance of all mankind. But there are arguments on both sides; and just so far as she encourages the exclusiveness of the rich class, she obscures one of the notes of the Church. The Gospel is not, under such circumstances, preached to the poor. A sound and strong argument is thus furnished against her, which meets the inquirer on the very threshold of the inquiry. It is plain and easily understood, and, having got into the mind, works a prejudice against the whole system, which may well happen to turn the balance.

This is the more likely to be the case, as the facts on which the argument rests are capable of being viewed in a light which is not properly Christian. They also furnish an argument *ad invidiam*, addressed, not only to the democratic ideas of the American people, and to their love of social equality, but to the direct feelings of envy and dislike which are fostered by the very existence of the principle of social exclusiveness. The Church is thus placed at a very considerable disadvantage—which would be greater had not some of the denominations fallen into the same error with her.

But it is not merely as an argument that the pew system works against the Church. It operates directly in keeping persons from attending her services. Persons who find it difficult to maintain the position in society which they desire to occupy, feel that the burden of pew rent is not easy to bear, and are well disposed to throw it off. They will do so, unless restrained by the operation of some principle. The principle may be the highest, but it may also be no higher than the opinion, that the possession of a pew is one of the things which the social position of the individual requires. In that case, an effort may be made to meet the expense by saving. But the very tone of mind which such a view of the subject involves, may lead to the saving being made, not at the expense of the gratifications of pride and vanity, but at that of charity.

Again, some persons may be deterred from attending church because they cannot have a pew, the situation of which is fitted to maintain or enhance their sense of social dignity. The difficulty may be, either that the individual is not rich enough to gratify his or her love of display, or that no such pew as he or she considers desirable is vacant. The size of even the largest church edifice has its limits, and the number of eligible pews a more confined limit. When the candidate is obstructed in his desire, another evil may arise. He may tempt, by a high price, some one to make way for him, whose necessity or pride may lead to a withdrawal from the church.

In every point of view the system is mischievous. It may be said, that all the mischiefs which we have enumerated belong to the defects of the individual character. It is very true, that men ought to be glad to accept of any position in the House of God, and if it is necessary that such a position should be paid for, should pay for it by a denial to themselves of luxuries, not of charities. This is all very true; but the Church ought not to hold out the temptation to a different course. It is of the very essence of the pew system that it fosters the very tone of mind which leads to the evils thus censured. It is an appeal to pride, vanity, and social exclusiveness, for the means of supporting public worship. Is not this an undoing with one hand the work of the other?

The whole system is wrong, and is the greatest mistake which the Church could have made. But, in fact, she never has adopted or sanctioned it by any deliberate act. It has grown up by little and little, out of the pecuniary necessities of the Church. Individual congregations, one after another, adopted it as a relief from pecuniary embarrassments. The cause of these embarrassments was the want of the feeling of Christian brotherhood of which we have spoken. Men thought only of their wants, not at all of their neighbours. They were willing to provide, although on a narrow scale, for their own spiritual wants. The provision was found practically insufficient. Congregations then adopted from the dissenters the pew system, as the readiest remedy for the evil, not perceiving that it involved an appeal to worldly feelings. It has grown, for the very reason that it is such an appeal, and has become general in the Church. But it is no part of the Church system, and is plainly inconsistent with Church principles.

It was the duty of the Church, in the struggle between social equality and social exclusiveness, to have taken the part of the former. It was so for many reasons. She had her own exclusiveness, which it was important to her should not be confounded with the paltry social exclusiveness which has been described. But she had also her own brotherhood, of which the bonds were closer than those of the ordinary brotherhood of the human race. It was even the power put into her hands by her Divine Head to enable her to heal the very strife which she has really fomented. She has made a capital error; and she is now beginning to perceive it. The essence of the error is the introduction of worldly distinctions into the Church.

Attempts are now making to mitigate the evil, without perceiving in what its essence consists. Free pews and free galleries are mere palliatives; because they still keep up the principle of worldly distinctions. Free churches are nearer the true remedy, and constitute, in fact, the only step towards that remedy which it is possible to take. But they are only an instalment leading to something more. They may even furnish a local remedy; but the evil is a general one, and the remedy must be general too. It is the abolition of pews, or at least of the selling and renting of pews. When that is done the Church will have an opportunity of introducing her system of social equality. That system operates by drawing men more closely together; and they are so drawn, not by lowering the high, but by elevating the humble. She will then tolerate no social exclusiveness founded on wealth and the sensual refinements of which it gives command. She will teach practically, as she now teaches theoretically, the essential equality of the sons of Adam and of the sons of God. An equality which is not the less real because it is not absolute, but gladly recognizes the co-existence with itself of many inequalities which it cannot remove, but—if such a figure may be allowed—overshadows. It is only by such an equality that social exclusiveness can be defeated, since it can have no effect on persons who do not desire to participate in the follies and extravagances which it is designed to protect. But this cannot be effectually done while the pew system exists; that is too strong to be overthrown by any Church legislation. All that can be done at present, is to undermine it by the multiplication of free churches. Let us then encourage, by every means in our power, the multiplication of free churches.—*True Catholic for February.*

* * *

Proper Position of Choirs in our Churches.—The judgment of every thoughtful person must confirm the prominent idea in these quotations, that sacred music, like the rest of a sacred service, should proceed from the clerical end of the church: and that both the organ and the choir should be among a worshipping people, and not isolated, and away from them—this very isolation seeming to indicate, that an isolated duty is to be performed, by persons set apart for this service. Experience proves, that it is exceedingly difficult to unite the voices of a congregation with a choir and an organ, when the latter are perched in a gallery: whereas, experience equally proves, that music proceeding from among the people, even when led by a single voice, (as frequently at Communion Services,) proves so contagious, that we have often admirable congregational singing at once: such as it may have been, perhaps, in the early Primitive Church, or among the disciples; when Peter did not sing a solo; or Peter and John a duet; but where *together* the disciples sang an hymn.—*Willis's "Our Church Music."*

* * *

Rules for the Journey of Life.—The following rules, from the papers of Dr. West, according to his memorandum, are thrown together as general way-marks in the journey of life:—

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. On no occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think worse of another on account of his differing from me in political and religious subjects.

Not to dispute with a man who is more than seventy years of age, nor with an enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself and of those who are near to me.

To aim at cheerfulness without levity.

Never to court the favour of the rich by flattering either their vanities or ther vices.

To speak with calmness and deliberation on all occasions, specially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

* * *

The *Boston Transcript* gives the following compilation of the ages of eminent foreign persons, placing the names in chronological order:—"Alexander Von Humboldt is 86; Lord Lyndhurst, 83; Walter Savage Landor, 80; Lord Brougham, 77; John Wilson Croker, 75; Beranger, the French poet, 76; Henry Hallam, 74; Sir David Brewster, 74; Lord Mahon, 74; Louis Spohr, the composer, 72; Lord Palmerston, 71; Sir Charles Napier, 69; M. Guizot, 68; George Combe, 67; Father Mathew, 65; Victor Cousin, 64; Lord John Russell, 64; Pope Pius IX., 63: Lamartine, 63; Macready, 62; Grote, the historian, 61; Faraday, 61; William Howitt, 60; Carlyle, 59; Lyell, 58; Thiers, 58; Macaulay, 55; Mrs. Gore, 55; Robert Chambers, 54; Cardinal Wiseman, 53; Victor Hugo, 53; Sir Edward Landseer, 52; Eugene Sue, 51; Balfe, the composer, 51; W. H. Ainsworth, Benjamin Disraeli, Bulwer, Douglas Jerrold, and George Sand, are 50; Kossuth, 49; Louis Napoleon, 47; Richard Moncton Milnes, 46; Tennyson, 45; Thackeray, 44; Tupper, 44; Dickens, 43; Charles Mackay, 43; Robert Browning, 43; Gilfillan, 42; Louis Blanc, 42; Philip J. Bayley, 36; Shirley Brooks, 39; Queen Victoria and Prince Albert, 36; Jenny Lind, 35. Most persons would judge from Thackeray's appearance that he was, at least, 60 years old, but he was born in 1811."

For the Churchman.

STRICKEN LAMBS.

[To the Shepherds of the flock is the following little poem most respectfully dedicated; with the earnest hope, that as day by day they go forth to "seek for Christ's sheep that are dispersed abroad," they may likewise remember to make diligent search for these His stricken lambs who are daily perishing for lack of that "good bread" which shall be found able to raise them up, even to everlasting life.]

> "Take heed that ye despise not one of these little ones."
> —*Matt.* xviii. 10.

The Heavenly Shepherd loves His lambs,
Nor ne'er to one His grace denies;
Not one of all the numerous band,
One little one, doth He despise.

Shall He, the Father's only Son,
The Well-belov'd of God Most High,
Tender to these His warmest love,
And ye as coldly pass them by?

Do ye the Heavenly Shepherd love?
O, then fulfil His great commands:
Gather within the Church's fold,
These His little *stricken* lambs.

Guide their little wayward feet,
Bend the young and plastic will,
Gently lead along the path
That winds its way up Zion's hill.

On to God's Holy Altar move,
Ye chosen ones, with reverent tread,
While duly from its treasured stores
These stricken lambs are warmed and fed.

Then bear them near the holy place,
So shall they be born anew,
As on their brows from priestly hands
Falls the bright baptismal dew.

Tell them of a Saviour's love,
Teach their infant lips to pray;
Heed they well each kindly word,
Little, human hearts have they.

Hardened they may seem to be,
Hard on earth their lot hath been,—
Think, an infant's features marred
By the lines of grief or sin!

The meanest lamb of all the flock
Doth the Saviour's pity share:
Then seek these poor forsaken ones,
Most of all they need your care.

Branford, February 1, 1856. E. G.

Truth Encountering Prejudice in the Things of the Church.

Let us take a question which affects us all closely. The last generation was brought up in a cold neglect of public worship, both as to frequency and manner, which to us of the present day is happily fast departing. A sort of external decency was all that was maintained—a dismal formalism—opening the houses of God once a-week, and that with a stiffness and deadness, in which the devotional spirit of the faithful could find no vent. Consequently, the middle classes and the poor, and some even of the higher ranks, became open dissenters; and those who remained dwindled away in their faith, and became mere machines. The French Revolution added to this paralysis the fever of positive infidelity; and, at the commencement of the present century, the world perhaps never saw so close an approach to an entire subjugation of the Gospel by the spirit of Antichrist. But then the Church began to awaken from sleep, and strove against this spirit. First, came a mighty struggle against the mere moral system of the preachers of that day, who treated religion as they would Ethics; and this struggle developed in its fulness the doctrine of the Atonement, causing men to arise and think of the primary cause of salvation, its means and its conditions. So things passed on for a while, till the whole community, being well impregnated with this first and grand principle of Christianity, the Church advanced a further step, desiring to engraft upon the doctrine of the Atonement the means of conveying and sustaining its grace in the hearts of the faithful, by the Sacraments of our Blessed Lord. Certain of the clergy, desirous to return to the more ancient ways, put forth deeper principles as to the efficacy of these Sacraments, as to the power of the Church, and as to asceticism and holiness of life. As the early Christians were found to worship God daily in their churches, so they would have their people now to pray daily in like manner; as the early Christians were found to celebrate the Holy Eucharist at least weekly, and in most instances daily, so they would have a restoration of that celebration in the Church of England; and gradually, if God should so bless them with a fitness for it, bring about weekly, if not daily communions. As the Church in the early ages was very fond of special seasons of commemoration, making records of her martyrs and confessors, and conveying through them the great truths of Apostolic teaching, they would do the same. As the ancient Church, and the Church of England, therein agreeing, would have her Church Services not merely set down in theory, but in reality, for God's praise, so would they restore this glad practice, as one derived even from the very Spirit of God, suitable for the praises and prayers of her worshippers. As the ancient Church loved very closely and affectionately the Person of her Blessed Lord, loved all that belonged to Him, loved all that was called by His Name—as they would have His Houses very beautiful, His Altars richly clothed, all that was concerned in His Holy Sacraments carefully tended and minutely reverenced, thinking no care, no love, no zeal of affection too minute for His Honour, and not allowing that anything, however little, should be called little, when it was done in a faithful love and reverence for Him Who shed His Blood for our sins; so they would now have all things (more than of late it has been seen) in similar care, and love, and reverence, even to the smallest trifle.

But, my brethren, with what result? Have these principles been taken up and received as principles? Have men fairly, candidly, and honestly, said, Are these things so? Truth comes before them as truth. It challenges their attention. It boldly stands forth and calls for its own destruction, and would desire its own destruction, if it be *not* truth; nay, moreover, it has the warrant of Holy Scripture, that, if not truth, it will destroy itself; but yet the hearers of the truths propounded will not receive them. They seem incapable of doing so, just as in the other points because of their bias.

Such things were not the custom when they were young. Therefore they are wrong now when they are old. Such things are to *them* novelties, therefore they *are* novelties. Such things are apt, and have a tendency, to produce formalism in religion, therefore they are formal. Such things have an aspect of, or similitude to, the Church of Rome, therefore, because they have this similitude, they are what they seem.

And so forth. But all this, my brethren, is because of the previous bias—men cannot get to the question, "What is truth?" on its abstract merits. Popular outcry arises, and so men, fearing, shrink away from it. Great men express hostility against it; and so, loving their applause, weak men abandon it; much time, and cost, and self-sacrifice (if the things be pursued with consistency) is demanded, therefore they had better be got rid of. If the premises be granted, the conclusions are troublesome, therefore the premises are denied.

Daily prayer, constant communion, fasting, observance of days, self-examination, strict attendance to the commands of the Church—all this is a labour; it is a constant memento of the troublesome part of religion, a constant call upon the wicked to repent, a constant warning to sinners that there is such a thing as (without repentance) eternal condemnation. It is a constant beacon and light set upon a hill, that men are not to live for this world only; it is a constant herald, and proclaimer to the world, calling us, from the highest to the lowest, to become servants of God, not of men, to cast aside the temptations which they have to ambition, and high things, and self-indulgence, and currying favour with the great, and loving popularity. It tells us all, both clergy and laity, both the rich and the poor, both great and small, that the work of our lives is this, and simply this, to prepare to meet God at the great bar of judgment. And therefore it is that the moral bias within is against the reception of such truths, and they are denied.

Now, I put it to you, my brethren, to consider these things as honest men, and to say whether (owing to the reasons which I have mentioned) it be not for any of us a very difficult thing to say, "What is truth?" —*Bennett's Last Sermons.*

PORTRAIT OF A PARISH PRIEST.

Give me the Priest these graces shall possess,—
Of an ambassador the just address;
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroil;
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.
Give me the Priest, a light upon a hill,
Whose rays his whole circumference can fill;
In God's own Word and sacred learning versed,
Deep in the study of the heart immersed;
Who in sick souls can the disease descry,
And wisely for restoratives apply.
To beatific pastures leads his sheep,
Watchful from hellish wolves his fold to keep;
Who seeks not a convenience, but a cure,
Would rather souls than his own gain ensure;
Instructive in his visits and converse,
Strives everywhere salvation to disperse;
Of a mild, humble, and obliging heart,
Who *with his all* does to the needy part;
Distrustful of himself, in God confides,
Daily himself among his flock divides;
Of virtue uniform, and cheerful air,
Fix'd meditation, and incessant prayer;
Affections mortified, well-guided zeal,
Of saving truth the relish wont to feel;
Whose province, Heaven, all his endeavour shares,
Who mixes with no secular affairs;
Oft on his pastoral account reflects,
By holiness, not riches, gains respects;
Who is all that he would have others be,
From wilful sin, though not from frailty free;
Who still keeps Jesus in his heart and head,
Who strives in steps of one Arch Priest to tread;
Who can himself and all the world deny,
Lives pilgrim here, but denizen on high.

—Bishop Ken.

The Queen's Present to Miss Nightingale.—The design—suggested by the Prince Consort—of the jewel presented by Her Majesty to Miss Nightingale, consists of a St. George's Cross in ruby-red enamel, on a white field, representing England. This is encircled by a black band typifying the office of Charity, on which is inscribed a golden legend, "Blessed are the merciful." The Royal donor is expressed by the letters, "V. R.," surmounted by a Crown in diamonds, impressed upon the centre of the St. George's Cross, from which also rays of gold emanating upon the field of white enamel are supposed to represent the glory of England. Wide-spreading branches of palm, in bright green enamel, tipped with gold, form a framework for the shield, their stems at the bottom being banded with a ribbon of blue enamel (the colour of the ribbon for the Crimean Medal), on which, in golden letters, is inscribed "Crimea." At the top of the shield, between the palm branches, and connecting the whole, three brilliant stars of diamonds illustrate the idea of the light of Heaven shed upon the labours of Mercy, Peace, and Charity, in connection with the glory of a nation. On the back of this Royal jewel is an inscription on a golden tablet, written by Her Majesty, recording it to be a gift and testimonial in memory of services rendered to her brave army by Miss Nightingale. The jewel is about three inches in depth by two and a half in width. It is to be worn, not as a brooch or ornament, but rather as the badge of an order.

* * *

Black-Letter Treasures.—An extraordinary case of treasure-finding recently occurred at the Royal Library. One of the librarians, on examining an old black-letter volume, was startled by a parcel falling into his hands, and still more surprised at finding it contained two gold pieces. The money was carried at once to the Conservator, and on strictly scrutinizing the volume, the following coins were discovered secreted in the false back of the volume. Two gold sun crowns of Charles VII., King of France; a silver crown of Charles VIII.; four sun crowns of Francis I.; one Dauphiny ditto; three angels of Henry VIII. of England; five rose nobles of Edward VI. of England, and two angels of ditto. As to the epoch when the money was secreted, this must remain entirely a mystery. The receptacle being a publication of the sixteenth century, it is just possible that the money was deposited in its hiding-place at the time of the disturbances of the Low Countries, when the depredations of the Spanish soldiery drove the inhabitants to every device for preserving their valuables. However this may be, we have no doubt that black-letter volumes will be more consulted hereafter by their possessors than they have been, and that many a folio will now be visited which might long have been left in repose but for the present discovery.—*Brussels Herald.*

* * *

All Sorts of Minds.—There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common-sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors; common-sense leads to immediate action, and gives society its daily motion; large and comprehensive views cause its annual rotation; ridicule chastises folly and imprudence, and keeps men in their proper sphere; subtilty seizes hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him, by a thousand inward visitations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have their separate duties and uses—all the happiness of man for their object; they all improve, exalt, and gladden life.—*Sidney Smith.*

* * *

True taste is forever growing, learning, reading, worshipping, laying its hand upon its mouth because it is astonished, casting its shoes from off its feet because it finds all ground holy, lamenting over itself and testing itself by the way that it fits things. And it finds whereof to feel and whereby to grow in all things; and therefore the complaint that is often made by young artists, that they have not within their reach materials or subjects enough for their fancy, is utterly groundless, and the sign only of their own blindness and inefficiency; for there is that to be seen in every street and lane of every city—that to be felt and found in every human heart and countenance—that to be loved in every roadside weed and moss-grown wall, which, in the hands of faithful men, may convey emotions of glory and sublimity continual and exalted.—*Ruskin.*

* * *

The chiefest properties of wisdom are—to be mindful of things past, careful of things present, and provident for things to come.

VALLE CRUCIS.

A WELCH SONG.

Vale of the cross, the shepherds tell
'Tis sweet within thy woods to dwell;
For there are sainted shadows seen,
That frequent haunt the dewy green:
In wandering winds the dirge is sung,
The convent bell with spirits rung,
And matin hymns, and vesper prayer,
Break softly on the tranquil air.

Vale of the cross, the shepherds tell
'Tis sweet within thy shades to dwell;
For peace has there her spotless throne,
And pleasures to the world unknown;
The murmurs of the distant rills,
The Sabbath silence of the hills,
And all the quiet God hath given
Without the golden gates of heaven.

* * *

Childhood.—Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious or profane thought, uttered by a parent's lips, may operate on the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after scouring can efface.

* * *

They who would abandon a friend for one error, know but little of the human character, and prove that their hearts are as cold as their judgment is weak.

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 8.

THIRD SUNDAY BEFORE LENT.

"Dear children, from the beginning of the Church Year, our holy time has been full of rejoicing for the Incarnation of the Deity, the coming of the Redeemer of all mankind, and the manifold blessings thus placed within our reach. Our thoughts have dwelt more upon His glory and goodness, and less upon our own state. We are now called to reflect upon the cause which made this wonderful redemption necessary; to acknowledge, with deep repentance, that *our sins* gave the Son of God to His human birth, His life of shame and suffering, and finally nailed Him to the accursed tree; and to prepare for that humiliation of ourselves by fasting and prayer, to which the Church has devoted the season of *Lent.*

"This intimation of the wonderful events in our Lord's history which are so soon to follow, His warning to repent while a time of repentance is offered, is most fitting; and if all members of the Church were obedient to her training, her influence would be irresistible, and her excellence widely known.

"In the Epistle, we are warned, under an allusion to the well-known Olympic Games, of the difficulties that lie in our Christian course, and urged to overcome all obstacles, that we may attain the end of our faith, the 'crown of glory that fadeth not away.'

"St. Paul acknowledges the necessity of bringing his body into subjection; and the wisest and holiest of all ages agree that occasional abstinence from food is of great service in subduing our tempers and reminding us of our frailty.

"In the Gospel, we are taught that we all have a work to perform in our Master's cause. We see His love and mercy, in that He goes to seek us out, when we are disposed to neglect our duty; while He forgives and rewards those who, after a life of disobedience, return to Him, even at the eleventh hour.

"May you all begin to serve God in your early youth, in the morning of your life even, like your Saviour, 'rising up a great while before day' to do His will, that your repentance may not be clouded by the remembrance of wasted opportunities, and the bitter regret for 'time unhallowed, unimproved.'" L. E. D'B.

"Hallowed be Thy Name."

But all this time we have left Kate standing before her mother, whose serious countenance spoke too plainly her great sorrow for what she had heard.

"My child, you condemn yourself. Christ taught us to pray, 'Hallowed be Thy Name'—and you profane that holy name continually, and almost defyingly. Oh, Kate, my precious daughter, how *dare* you thus call on your Maker, the Holy Lord God, to whose marvellous goodness and graciousness you are every moment infinitely indebted? It *is* blasphemy to use such ejaculations; you can call it nothing else. It is 'taking the name of the Lord thy God in vain.' Oh, my daughter, I pray that He whom you thus insult, by your impious words, may pardon your sin, and make you so truly penitent for it, that you may never be tempted to commit it again."

"*So*, little wife, what crime has Kate committed, that you deliver to her such a solemn speech?" cried a merry voice, under the window, where Mrs. Baillie had seated herself, as she commenced speaking. "The good Lord would have very little to do, Kate, when he overlooked the sins of all the wicked men under the blessed sun, to punish your pecadilloes."

"Richard, do not try to change the impression I wish to see upon our child's mind, in regard to her thoughtless sin."

"What frightful thing is it she has done, dear wife?" said the fond father, looking at his blushing, disconcerted child with surprise.

"She forgets the first prayer she was ever taught, that she may 'hallow God's Holy Name.'"

"Oh, you are too strict with the young thing, my Kate. Cheer up, my sparkler, I never want to see you hang your head like that again, daughter Kate, while your sins are less by many thousands than your father's. Come, come, wife and children, you are all living reproaches to me. Upon my word, you give me a very uncomfortable feeling here. What was it you said, Kate, darling?"

"Papa," said the young girl, lifting up her drooping head, and gazing upon him from her softening eyes, with a look which constrained his gay mood—"I *was* wrong, I know I was, and mamma is too gentle and loving to such a foolish, wicked girl. If you can be excused by your associations with others, and long habits of this kind, as Ellen sometimes defends you, when I give your authority for these expressions—which distress her and mamma so much; and because you are a man, and are allowed to use harsh, strange words, there is no such apology to be made by me. I am a coarse, wicked girl, and I am very sorry for it; and a thousand times I have resolved to improve in this respect, but somehow it always seems in vain for me to attempt it. I wish I *were* as gentle as Ellen, and as good as mamma, but I am not, I am only"—

"A darling, frank spoken, fine little girl," said her father, putting his hand on her bright curls; "and if you are really so wrong, (though I can hardly believe it, pet,) I, in spite of all you can say about it in my favour, am an old sinner —who, I have no doubt, would long ago have been given over to some dreadful fate, but for the prayers of this righteous wife of mine, your most precious mother, the best wife and the best mother that ever prayed for such a callous heart as mine."

"Oh, Kate," he resumed, after a moment's pause, clasping the small and still beautiful hand of his wife, "I never felt till now how much I have to answer for. I never before thought of the miserable influence I have exerted over young people, who are foolish enough to take my bravado for wit, and who through my careless, yes, wicked irreverence, become so familiarized with blasphemy, that it loses its vile character in their eyes. God will bless you, I am sure, good wife, for your faithfulness in reproving the sin. I have tried now and then to loosen its hold on me, but old habits are not easily thrown by. I will try again to reform—and you will help me, eh, my daughter Kate?"

It was an affecting sight—the group gathered at the low drawing-room window of "Elton" that evening. The softened expression on the really noble countenance of Mr. Baillie, as he placed one hand on the bowed heads of the loving girls before him, while with the other arm he drew to his bosom his patient, faithful, loving wife.

It was an evening none ever forgot—there was an increased nobility in the presence of Richard Baillie among his associates, for he became a truly God-fearing man. Sweet Ellen, and the pure-hearted wife and mother, were happier a thousand fold, that those they loved were more worthy of their proud affection; but in Kate, the bright, vivacious Kate, the change was most radical and beautiful. Now she was indeed lady-like, and winning in her manners —and her wit, freed from the evil taint which had before detracted so much from its charms, sparkled and brightened with a purity, which gave it additional lustre. But more than all, there struck into Kate's soul a profoundly reverential feeling, which ever for the future restrained her from vain trifling, and dignified and ennobled her character. Her piety became unaffected and ardent, and she charged herself with the beautiful mission of teaching careless lips to "hallow God's Holy Name."—*Pleasure and Profit.*

The Churchman.

NEW YORK, FEBRUARY 14, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"*The Raising of Lazarus*" next week.

We think that, for the present, considering the Holy Season we are in the midst of, the subject of *Ira's* strictures had better be suspended. It will give us pleasure to hear from him again at some future time, should fresh instances occur.

The "*Second Sunday in Lent*" (E. M.'s) has not been received. We have got the *Third* and *Fourth*, which shall appear in due course.

We thank the friend who has kindly sent us two Nos. of the *Cohoes Cataract*, in which reference is made to some recent remarks in our columns on the "Sabbath." Some of the English journals, we see, have taken them up in a similar light. We shall endeavour to devote our attention to the subject next week.

"*The Anabaptists*" is in type, and will appear next week.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We are requested to direct attention to the changes and additions made in the Appointments of the Provisional Bishop, which now extend, it will be seen, to the end of April.

—We are always disposed to receive with due deference and respect, any strictures upon our editorial labours from so respectable a source as that of the *Calendar*; and we are sorry, therefore, to find that, alluding to our recent review of Dr. Hallam's interesting work on the Liturgy of the Church, our contemporary should see any reason to say, "The criticism of the *Churchman* in regard to metre Psalms and Hymns, seems to us over-critical." We really were afraid it was not critical enough, let alone over-much; for when one considers the present state of our Church Music, and the obstacles which such views as Dr. Hallam unhappily has of it throw in the way of improvement, it would be difficult, we humbly think, to be one whit over-critical. But it is quite possible that we may not have made ourselves clearly understood. "Metre Singing came in at the Reformation,"—this is the text adduced by our contemporary, as being a passage of Dr. H.'s in very many respects valuable book to which we took exception; and, concerning which exception, we are answered by the remark—"That singing *metre Psalms* was not a general practice before the Reformation, all know; and that the practice then became very popular, and was very effective, is certain." But surely, if this be true, which it is only in part, it does not in any wise disprove our position, that "metre singing" did not *come* in—of course to the Church—at the Reformation. We even more emphatically than before deny it altogether. Where were, or where are, the "metre Psalms" the singing of which "came in at the Reformation?" Why, the first instance of "metre Psalms" was that of Sternhold and Hopkins, which did not exist until more than a century after the Reformation; while neither it, nor the supposed improvement upon it of Tate and Brady, has ever been authorized by the Church at all. *Come in* to the Conventicles, as soon after the Reformation as there were any, "metre singing" undoubtedly did; but certainly it did not *come in* to the Church. However, should our respected contemporary desire it, we shall be happy to discuss with him the subject at large—of course in the utmost possible good humour.

—It is very gratifying and encouraging to see such a decided tone pervade the article on Free Churches, which we have copied from the current number of the *True Catholic*,—and not the less so, assuredly, from the connection of its accomplished writer with our own journal. The whole course, it is shown, which the Church has pursued in the matter of social equality among her worshippers, is in every point of view mischievous; and the arguments he presents in proof of this are altogether unanswerable. It is of the very essence of the pew system, he shows, that it fosters an uncharitable, an unchristian tone of mind. "It is an appeal to pride, vanity, and social exclusiveness, for the means of supporting public worship. The whole system is wrong," he maintains, "and is the greatest mistake the Church could have made." But, then, he avows, she in fact never has adopted or sanctioned it by any deliberate act. "It has grown up little by little, out of the pecuniary necessities of the Church. Individual congregations, one after another, adopted it as a relief from pecuniary embarrassments. The cause of these embarrassments was the want of the feeling of Christian brotherhood of which we have spoken. Men thought only of their wants, not at all of their neighbours'. They were willing to provide, although on a narrow scale, for their own spiritual wants. The provision was found practically insufficient. Congregations then adopted from the dissenters the pew system, as the readiest remedy for the evil, not perceiving that it involved an appeal to worldly feelings. It has grown, for the very reason that it is such an appeal, and has become general in the Church. But it is no part of the Church system, and is plainly inconsistent with Church principles." But, then, had the Church done her duty in the struggle which thus arose, not only between social equality and social exclusiveness, but between the spirit of the world and the spirit of the Gospel, such a state of things could never have prevailed. The pew system is not the only result of the intrusion of worldly influences into the Church. As our respected contemporary remarks again, "She has made a capital error; and she is now beginning to perceive it." Let us hope that she will soon get her eyes wide open to the mischievousness and the unrighteousness of such a system, and will declare against it with an earnestness and a holiness of resolution that will denounce and destroy it at once and for ever.

—The remarks of our Philadelphia correspondent on the subject of that mischievous popular education which prevails among us, are deserving of, and we trust will receive, a careful perusal from both the clergy and laity of our numerous body of readers. The Church has too long failed in her duty in this matter; and our able and discriminating correspondent is quite right in attributing the difficulties which the Church experiences, in exerting her holy influences over the youthful portion of her members, and, indeed, over all, more or less, to this neglect. But we must reserve what we have further to say upon it to another opportunity.

—The communication of the Minister of the "Floating Church of our Saviour," which will be found in another column, ought to call forth—and we have no manner of doubt it will—the active benevolence of many of our citizens who, having this world's good, thus hear of so many of their brethren in need, and cannot therefore withhold some portion thereof, if only *the love of God does indeed dwell in them*. There is no portion of the necessitous poor around us who have a stronger claim on our warmest sympathies than the distressed families of our sailors. God grant that, through the appeal we point attention to, the liberal hand of Christian charity, at such a season especially, may not be withheld!

—We are glad to see the laity beginning to interest themselves in the ritualism of the Church, as several communications to our columns lately show that they are. It is a good sign, on several accounts; and we would fain hope that the clergy will not fail to take advantage of it. Our congregations generally have been much too slightly taught upon ritual subjects, which will somewhat explain, perhaps, why one so rarely sees a whole congregation, or even any considerable proportion, entering earnestly into the Service. There is much of it, the *rationale* of which they do not altogether understand, and therefore they do not appreciate it, and hence it does not secure their devout attention, or, too often, any attention at all. Our correspondent, M. H. J., in this week's impression, affords an encouraging instance, not only of lay interest, but of lay discrimination and discernment, in the proper performance of Divine Service. His idea of the unbecoming introduction of women and girls into our so-called *choirs*—that is, *orchestras*—is one that the Church Catholic, in its purest times, has ever entertained; and we have often ourselves taken occasion to give expression to it. His wish, also, to see our choristers in their legitimate position in the chancel, and in their proper vestment of the surplice, as those who, equally with the officiating ministers, are to take part in the performance of the Services of the Church in the most solemn manner, is one that the Catholic mind can seldom resist, where there is any due comprehension of ritual regularity and reverence. We had hoped that these things would not have been overlooked, as they appear to have been, at Trinity Chapel. Yet we do trust to see the day, and that no distant one, when both there and at Trinity Church such self-evident *desiderata* will have been seriously recognized, and be reverently attended to.

—"What is Truth?" There is no more popular—and, at the same time, often, no more unpopular—question in the world than this: popular and unpopular, that is, according as it is appropriated, and according as it is adapted. Truth in itself, we know, *is one* and the same; and this, alas! is too generally, the unpopular truth. Truth, as unregenerate and worldly men handle and apply it, is *many* and different. The prejudices and the interests and the conveniences of men constitute all so many biases in the opposite direction of truth in its unity. And when men become puzzled, and are hard pushed, and half-convinced, it may be, then it is they are so apt to exclaim with Pontius Pilate, "What is truth?"

Some interesting and forcible illustrations of this, in one department of its every-day operations among us, will be found in an article we have copied elsewhere. The hearers of certain propounded religious truths, the writer shows, will not receive them. "They seem incapable of doing so, just as in other points, because of their bias." And is there no antidote for this great, this prevalent bane? Yes: the love of God pervading, and predominating in, our hearts, and the conscience bearing witness to the power of that love. "By the grace of God I am what I am,"—able to receive the truth as from Him derived, and able to adopt, and to apply, and to illustrate it, in all that I think and in all that I do under the constraining influence of the Spirit which has imparted and sustained it.

SHIRKING THE TRUTH.

To shirk the truth, in any case, involves a miserable compromise of principle; but to do so in the case of religion and the Church, is to betray the cause of God, and to peril the eternal interests of mankind. For the integrity of that cause, and the security of those interests, cannot but be affected by any tampering with that which lies at their very foundation. "Grace and truth came by Jesus Christ." He is "the way, the truth, and the life." And as the Apostle would not "give place by subjection, no not for an hour" unto the "false brethren brought in unawares," in order "that the truth of the Gospel might continue with you"—that is, with the Church; so neither ought our Fathers in God to "give place by subjection" to any of their "false brethren," who, themselves resisting in any wise the truth, as it has come in the Church, may seek to ignore, or even to evade, any portion of it for the sake of others. There are too many among us, "fierce despisers of those that are good, traitors, heady, high-minded, having a form of godliness, but denying the power thereof," and of whom it may be said, as St. Paul said of those against whom he enjoined Timothy to "from such turn away," that they are "ever learning, and never able to come to a knowledge of the truth." And that truth it is, of which they never come to the knowledge,—of which often, indeed, they do not wish to come to the knowledge, since it militates against some preconceived and fondled opinion, either party or personal—which not only they ignore themselves, but clamour for its being placed in abeyance, at least, by those who do hold it. This particular truth, nevertheless, may be part and parcel of those great truths of the Gospel which have been handed down to our own time, unimpaired from their original integrity, as delivered to the Church by the Apostles. Through the long period of eighteen centuries they have been extant—they have been cherished, they have been practised; and we have them still in our hands, yea, may we not say in our hearts also, if we are faithful and true in our reception of them,—thus demonstrating so far a fulfilment of God's gracious promise, that He would be with His Church even unto the end of the world.

It is one of the most hopeful signs, amidst so much that is almost against hope, that God, of His great goodness, has kept alive the light of His truth in the veritable and sound branch of the Church Catholic planted in this land, no less than in that other veritable and sound branch of it of which ours was originally an offshot, and that it is still burning constantly, however dimly; and though often obscured, and sometimes threatened to be extinguished, may it not yet again be fed with oil from heaven, and here, throughout this vast continent, as well as in the far-off realms where its rays have long illumined what once were also "dark places of the earth," break forth, and spread abroad, and become "a light to lighten the Gentiles?"

Yet not, assuredly, by permitting that light to be shorn of any of its rays will this ever be realized. The whole body of divine truth, of which the Church is "the pillar and ground," must be received intact, and preserved inviolate, by the Christian mind. The Apostles laid it down as a solemn and sacred obligation, that all who should have authority in the Church must ever be rigidly precise in guarding against the slightest alteration or diminution of the Church's fundamental doctrines,—that no portion whatever of her revealed Creed should be omitted, or even modified. And these fundamental doctrines—this revealed Creed—we have, let us repeat, in our Church at this day, as they were committed unto the Church of Christ by His Holy Apostles, as they were brought out and established by the Primitive Fathers, and as from these divine sources they have come down to us undenied and undeniable. We have them in that "form of sound words," our Prayer Book, which it is our duty, as it is our privilege, to "hold fast in faith and love." And what, then, shall be thought of those who, though Masters in our Israel, have consented to shirk it, or any portion of it, whether as an act of perfidy, or as a matter of expediency!

We have been led into this train of thought by the republication of two excellent works* in vindication of some most important and indispensable articles of these fundamental doctrines, and this revealed creed of the Catholic and Apostolic Church, which had been rejected by a Society instituted for the propagation of the same,—not only, indeed, *rejected*, that is to say, refused to be adopted, but actually *ejected* after they were adopted, and circulated. We allude, of course, to the Church Book Society.

The first of these admirable publications—which ought to be in the hands of every one who wishes to know the Scripture truth of the fundamental doctrines to which they refer—is a manual of the testimony to be found in the Word of God in support of the Church's teaching in Holy Baptism,—her teaching, namely, that the baptized person, to quote the words of her Catechism, is made "a member of Christ, the child of God, and an inheritor of the kingdom of Heaven,"—that Baptism is "a death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace,"—her teaching, in a word, of Baptismal Regeneration—and the practical reiteration of that prominent article of her Catholic Creed, "I acknowledge One Baptism for the Remission of sins." Some of our clergy—some, shame to say, of our Bishops—deny this great article of the Catholic Faith. They declare it in the Creed—they repeat it in the Baptismal Office—they teach it in the Catechism; and yet, with monstrous, we had almost said blasphemous inconsistency, they deny it, they repudiate it! An awful mockery it is of a sacred and solemn verity. They ask the congregation to join them in prayer, that God would give the child presented at the font "that which by nature he cannot have"—that is, that he may be "born again of water and the Spirit,"—that God would, in that Sacrament, "sanctify him with the Holy Ghost," regenerate him; and then, the Baptism effected, they declare to them, "Seeing now, dearly beloved brethren, that this child *is* regenerate, and grafted into the Body of Christ's Church;" and then, kneeling down at the Throne of Grace, pronounce there these clear and emphatic acknowledgments, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him as thine own child by adoption, and to incorporate him into Thy Holy Church!" Clergymen, we say, men with God's vow upon them to be faithful to their charge—men who call themselves members of His Body—such there are who stand up in Christ's name, as His Ambassadors, and make these unequivocal and practical declarations of Baptismal Regeneration, yet turn round and deny that doctrine, or explain it away; and to conciliate such heterodoxy and perfidy, it is, that this Church Book Society ejected from its store of theological works one of the ablest, one of the truest, one of the most useful among them!

The other work we have referred to is one that involves the whole question of our pretensions as a branch of the Catholic Church. The "Presbyterian Clergyman" who was "looking for the Church," who had not found it in the Sect whose minister he was, but who did, after diligent search, find it in our own Zion, and rejoiced that he had found it, and set out to make his most grateful return to Almighty God, for the same, by serving Him faithfully at her Altar—he, we say, presents a persuasive to those who are without her pale, as well as an assurance to those who are within, which is calculated to produce, and we believe has in numberless cases already produced, the most powerful effect. Whether for popular reading, or for the study of the Ministry of the several schismatical bodies around us, we know of nothing to be compared to it in setting forth the force of truth, as bearing upon the question of *the* Church within whose pale, as the true fold of Christ, men are to look for salvation. But, then, it of course "unchurches" those whom our clerical latitudinarians love to recognize as Christian brethren—as those with whom they can reconcile it to their solemn obligations to "agree to differ," and with whom to fraternize, and to put themselves on an equality—thus ignoring fundamental principles of their own Church, and degrading her, in fact, to the level of a sect. It is an objection that the right-minded and noble-hearted writer himself anticipated. "It may be," he said, "that in the judgment of some we have perpetrated a most damning sin in abjuring communions, which are in their opinion, in all vital points, as much Churches of Christ as the one we seek;"—and that therefore they ought to have remained where they were. But with irresistible power is this subterfuge laid hold of, and shattered to pieces. "Remain where they are!" he exclaims. "Is your Church the living representative of Christ on earth, and would you rather they should not be baptized into that Body, and derive through it, by that which every joint supplieth, their nourishment and growth unto everlasting life?" And to propitiate the truthlessness and treachery of those, it was, who could start such wretched, such perfidious objections—and did start them—that this invaluable work, a work that has done more, we have reason to believe, than almost any other, to bring converts from the Sects to the Church, and to vindicate the Church in her rightful pretensions, was cast out from the store of our *Church* Book Society!

If this, then, was not *shirking the truth*, we do not know what it is, or what it ever can be, to *shirk the truth*. And the question is a serious, is a momentous one—Can there be fidelity to the principles of the Church, when thus, through a mere truckling expediency, they can be run away from and betrayed? Can the doctrines of the Church be safe in the keeping of men—be they bishops, priests, or laymen—who thus can consent, on any plea of conciliation, to shrink from, if not to repudiate them? And conciliation of what, or of whom? Or what but a spirit of Anti-Christ, which nothing but an entire surrender of all the Catholic truth that distinguished the true Church will ever fully satisfy; and of whom but those who, as having imbibed that spirit, are bitter and implacable in their hearts against our Zion—of whose high prestige they are envious, whose divine authority they deride, whose glorious privileges they despise, whose hereditary pretensions they scorn, and who, in their inmost souls, long for the opportunity when they can realize the wrathful, the demoniac cry—"Down with her, down with her, even to the ground!"

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* *Testimony of Scripture to the Teaching of the Church in Holy Baptism. The Presbyterian Clergyman Looking for the Church.* New York: Dana & Co.

THE REAL ROMANIZERS IN OUR CHURCH.

There is nothing, we are convinced, has done more to obstruct the course of Catholic truth in our own, as in our Mother Church, than the having been scared away from what was right, and reverent, and edifying, by the bugbear of Rome. Perchance some over-sensitive, or weak-minded, or false-hearted brethren become perverts to Popery, and forthwith it is discovered that they had been addicted to "Popish observances," or the churches wherein they worshipped "had been noted for their tractarian decorations," or they had "imbibed Puseyite principles,"—such observances, decorations, and principles being, all the while, nothing more nor less than those of the Catholic Church which have come down from pure and primitive times, which are so many legitimate expressions, it may be, of her accredited doctrines, and her immutable principles, and which belong to us, as such, at this day, as they did to the Catholic Church in her purest ages, of which ours is a veritable and sound branch. The real cause of such unhappy perversions is thus quite overlooked. It is the same puritanic spirit that objects to so much that is Catholic, alike in doctrine, in discipline, in ceremonial, and in decoration, to which all the mischief is to be traced; and did we not know it from the palpable evidences of cause and effect which are continually coming under our observation, we have assurance of it in the fact, which has been proved over and over again, of Jesuits having ever been among the most indefatigable promoters and applauders of puritanism, as one of the most certain means of counteracting the influences of true Catholicism. Who did more, who so much as they, directly and indirectly, to accomplish the overthrow of the Reformed Catholic Church of England through the Great Rebellion?—whose *secret service* was of more avail than theirs in furtherance of the wicked machinations, religious and political, of Cromwell and his faction? Who among the crowd in front of the scaffold at Whitehall gloated more exultingly over the murder of Charles than the Jesuit priests? And why did they thus plot and make common cause with the Puritans, but that they sought, with them, the destruction of the Reformed Church; and why did they chuckle over the bloody tragedy of 1649, but that they had imagined the vain thing, that the Church, which they so much dreaded, would at the same time receive its death-blow?

And as it was then, we say, so is it still. Ever since the Reformation, in fact, has the heretical and implacable spirit of puritanism been at work in the Anglo-Catholic Church, vexing her, perplexing her, dividing her, and weakening her. It has had more or less to do with all her troubles,—it has been the cause, more than anything else, of all her unhappy divisions, all her deplorable distractions, all her lamentable weaknesses. And so, too, has it been with us—and so is it now. Grateful to God ought we indeed to be that the formularies of our Church have been, on the whole, so faithfully guarded against perverting and malignant spirits. Yet one great Catholic verity after another, to be taught in doctrine, or represented in form, or symbolized in decoration, has been scared away by it into temporary abnegation and obsoleteness. The revival, which in God's good providence has been lately produced, has done much, and is still doing more, to rescue those verities, alike in their expression and their representation, from the obscurity into which they had been permitted to fall. In the words of our respected Provisional Bishop, "the Church set herself to resuscitate and reclaim those old Catholic elements, which had been a real and essential part of her system, but which, for a long period, had been too much in abeyance, and too much overlooked. . . . . The whole body of the Patristic theology—its bearing and its devotion—was popularized in the Church. The *ethos* of the ancient Church was revived and renewed in the modern. *The old Catholic symbolism grew again into favour*; and the purest branch of the Church of God on earth refused any longer to ignore and eschew the most affecting sign of the Christian faith, merely because it had been abused and dishonoured by one of the most corrupt." And who can deny that all this has had, as it was sure to have, a most blessed effect in restoring spiritual life and energy, in a more abundant measure, to the Church?

Sorry indeed, then, are we to see so respectable a fellow labourer as the *Southern Churchman* striving to throw us back into that state of puritanical paralysis from which we, as well as our Mother Church, are being thus reclaimed and resuscitated, by pretending "that the tendencies of certain kinds of Church arrangements" are to create perversions to Rome! It is the old, stale, worn-out pretence for not doing the very thing which our good Bishop so feelingly and so gratefully congratulates the Church for being done! "The *Churchman* and ourselves," says our mistaken contemporary, "are agreed as to one point, that there is a *connection* between Church arrangements and doctrine; and that these arrangements do react and produce peculiar views." Of course there is such a connection: they would not be worth restoring if there were not; and the "peculiar views" they "react and produce," involve those very Catholic elements of the Church, which, as our diocesan so truly says, "had been a real and essential part of her system, but which, for a long period, had been too much overlooked." They are not, therefore, *peculiar* but *Catholic* views which thus "react and produce." But then, further complains our Southern contemporary, these things make our churches "to look like Romish churches," and so "produce Romanists!" The old bugbear again! The same which our own Bishop, as we have just shown, alludes to when he shows that "the purest branch of the Church of God on earth had ignored and eschewed the most affecting sign of the Christian faith, merely because it had been abused by one of the most corrupt!" But then our prejudiced contemporary has proofs! Two "Low Church" English newspapers have affirmed that two Anglican clergymen who lately became perverts were fond of such appropriate and becoming church arrangements!—quite overlooking the recently recorded testimony of a venerable prelate of that Church, that it is not *those* things which have led to such lamentable results, but "the wanton disregard of the principles of the Church which is too often exhibited by many even of the clergy,"—as, for instance, "limiting her services within the narrowest bounds; neglecting those plain directions of the Church which they have solemnly pledged themselves to fulfil; keeping holy none of her prescribed festivals; closing the House of God, except on Sundays; teaching of the Church, which is the Body of Christ, as if it were an empty name; and of His Sacraments as though they were mere ritual ordinances."

And to this last-named cause it is that we may mainly impute the errors of our Southern friends on the present, as on a former occasion. See how perversely, how heretically they conceive of the Holy Sacrament of the Eucharist:—

> What is a deep chancel for? Of course to display the *Altar*. Why an Altar? To have a *sacrifice*. Why a sacrifice? In order to have a *priest*. Then with priest, Altar, and sacrifice, what is this but Romanism? Nay, it is not merely Romanism, it is downright heathenism.

Why, have we not in our Church all this? Is not the Second Order of our Ministry a Priesthood? Is not the Third Order excluded from the Service of the Altar? And why, but that it is an Altar, and that the Priest has a sacrifice to offer thereon? Mark what Archdeacon Daubeny says, (and he is no mean authority,) in his *Guide to the Church*:—"St. Paul tells us (Heb. xiii. 10), that *we have an Altar* in the Christian Church. If so, we must have a sacrifice and a priest, for these are correlative terms. In conformity with this established idea, the primitive writers often called the Lord's Table an Altar, and the Holy Eucharist an Altar-offering, before it became the Lord's Supper; and the Holy Table, like the Altar at Jerusalem, they considered to be used as an Altar for sacrifice, before it was employed as a Table for a sacrificial feast; the holy elements being consecrated and offered up as a commemorative sacrifice, in which is represented before God the sacrifice of Christ upon the cross, in consequence of which solemn office of the priest, they become the Body and Blood of Christ, in spirit and effect, to all faithful receivers." Waterland, (another high Anglican authority,) in his *Distinctions of Sacrifices*, says:—"Christ's Table here below is a secondary Altar in two views; first, on the score of our own sacrifice of prayers, praises, souls, and bodies, which we offer up from thence; secondly, as it is the seat of the consecrated elements, that is, of the Body and Blood of Christ, that is, of the Grand Sacrifice, symbolically represented and exhibited, and spiritually there *received*; received by and with the signs bearing the name of the *things*." Such attestations might be multiplied did our space permit; and they are those, be it remembered, of eminent Protestant divines, long before *Tractarianism* or *Puseyism* (so called) had any existence among us.

But our reverend disputants—priests themselves, we believe, though they thus repudiate the holy function to which they have been severally ordained!—adduce a disjointed, not to say a distorted passage of Hooker, to the effect, that "Christ is to be sought for not in the Sacrament, but in the worthy receiver of the Sacrament." Now, this shows to what desperate shifts even clergymen will have recourse when they seek to maintain and vindicate their puritanical prejudices in the face of the overwhelming evidence against them which the Church herself affords. Of course, to obtain the benefits of the Sacrament, the communicant must be a "worthy receiver." But this does not, it cannot ignore that which, in its presentation and administration, involves the idea of Priest, Altar, and Sacrifice,—namely, "the inward part or thing signified," which the very Catechism of our Church describes as "the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

But further to show how they can distort even an authority like Hooker, let us just string together a few brief, plain, positive expressions of his, the very opposite of what our opponents have brought forth, on the same subject—yea, the very same point of the subject:—"Sacraments are the powerful instruments of God to eternal life;"—"For we admire and honour the Holy Sacraments, not respecting so much the service which we do unto God in receiving them, as the dignity of that sacred and secret gift which we thereby receive from God;"—"God, when we take the Sacrament, delivereth into our hands that grace available unto eternal life; which grace the Sacrament represents and signifies;"—"We receive Christ Jesus in Baptism once as the first beginner. . . . By the other Sacrament we receive Him also, imparting therein Himself and the grace which the Eucharist properly bestoweth;"—"So that the participation of Christ, which properly belongeth to any one Sacrament, is not otherwise to be obtained but by the Sacrament whereunto it is proper." Are our reverend friends satisfied? We could go on further and further; the only thing that restrains us is our want of space. But surely it were quite unnecessary to go on. Surely our accusers must by this time be convinced of the egregious mistake they have made.

Would that they could perceive and know the mischief they do by thus inconsiderately essaying to impugn the great Catholic verities of the Church in which they are ministering servants! Talk of "Romanizing tendencies," forsooth! What can more tend to send sensitive and earnest minds to Rome than this denying of the Church's positive teaching by her own ordained priests—this repudiation of the plain and palpable doctrine of the Altar, even by those who wait at the Altar, and are, or ought to be, partakers with the Altar! "Weigh it well," they coolly, yet, alas! how delusively, exclaim—"weigh it well what Hooker saith!" Yes—weigh it well, say we;—weigh it well, ye Ministers at the Christian Altar, who yet ignore the Holy Altar and its hallowed offering;—weigh it well, we say, what even Hooker saith, that the Sacrament of the Altar is "a powerful instrument of God unto eternal life;" and, having weighed it well, then seriously ask yourselves, are you yourselves, Ministers and Stewards of God's Holy Mysteries though ye be, are ye yourselves, after all, in the Catholic Faith?

TRAINING FOR THE MINISTRY.

"Where ignorance is bliss," we have been told, "'tis folly to be wise." There can be no doubt of it,—that is, if bliss it really be to be ignorant. But then how, and in what degree ignorant, is a question that is first to be settled. Ignorance of God, or of the relation in which we stand towards, or the obligations we are under to Him, of course, it can never be,—nor ignorance of our own selves, or our true interests in any wise; nor of mankind; nor of the works of nature, and nature's laws; nor of the achievements of science or of art; nor of history, of our own and of other countries and peoples. This, we say, is not the ignorance that is bliss. But not to know what would unnecessarily vex, or disturb, or annoy us—this is the ignorance which certain men, and men of the world especially, deem bliss, and therefore exclaim concerning it, " 'tis folly to be wise."

Now the Protestant people of England have recently acquired certain knowledge—and that at considerable cost, too, one way and another—which we dare say many of them are already beginning to think it would have been blissful to have been without. There is a Romanist College in Ireland, which no doubt most of our readers have at one time or another heard of—we mean the College of Maynooth, which is devoted to the training up of young men for the Priesthood. This institution has been endowed by the British Parliament, on the principle that as three-fourths, at least, of the Irish people are Romanists, they were entitled to some such consideration, and especially as they had no endowments, or other permanent provision, for their religion, but were left, as we are in this country, to their own voluntary resources. The endowment of Maynooth was a favourite stroke of policy of the great Sir Robert Peel. It was not only a politic, but a just measure, he contended, everything considered; and especially so, since there is an Established Church, which, in that portion of the United Kingdom, is the Church of a decided, indeed a small minority. We are not, on this occasion, going into any disquisition upon that measure. To us it appears, and it has always appeared, that there was much more of policy than of principle in it; and that if even it was calculated to have a beneficial result, it was only doing evil that good might come,—evil, we mean, as the Protestant Parliament of a Protestant Sovereign, and one whose Protestantism constitutes, by law, an indispensable qualification for the throne, must of necessity consider it, to contribute to the education of those who are taught to regard their said Sovereign as a dangerous heretic, and themselves in their turn, to teach the same thing, along with doctrines which the Established Church, of which her Majesty is what some of her Bishops call "the earthly head," has stigmatized as "blasphemous fables and dangerous deceits." But into this, we say, it is not our present purpose to enter. The thing was done: Maynooth College, for the training of candidates for the Popish Priesthood, was endowed; and there was an end of it. That is to say they thought so, since it removed the question, as one of annual Parliamentary grant, out of the way of the yearly Protestant protesting against to which it was wont, year by year, to be subject. But Protestantism is a restless spirit: it is not readily appeased—it is not easily quieted. Defeated on the main principle, it bethought itself of something that might be done by a side issue. How, it asked, was the College conducted? Why, the Queen's Government itself took care, as in duty bound, to see that the endowment was not abused—that it was duly appropriated. But that was not enough. What sort of a professional training do they give with it for their Popish Priesthood? A question this, one would have thought, with which, in its details, at least, Protestants had not much to do, any more than the Romanists could have to do with the duties of any Protestant institution which might be supported, wholly or in part, out of that national treasury to which Papists and Protestants are alike called upon to contribute. The inquisition, however, though urgently pressed, was session after session resisted. But at length Protestant pertinacity prevailed. A Commission of Inquiry was appointed, and in due course went to work; and after a long investigation of the case, and a close examination and inspection of the institution, a Report has been made which occupies two large folio volumes.

And what does this Report, lengthy and minute as its details are, as respects every department of the collegiate establishment—what does it prove, but that Maynooth, in all with which the world without, Parliament included, has to do, is just such an institution as one would expect it to be, and that the Parliamentary endowment is made the most of for the object in view! But it shows more than this, and more, far more, than the authors of the inquisition wished it to show, or will thank their Commissioners for making it show. It shows that Maynooth has points of discipline and training in its operations, which Protestants might copy with decided advantage. The Church of England takes no such pains with the training and disciplining of her candidates for Holy Orders,—and certainly neither does her daughter Church in this land,—as the Roman Church does with hers at this Irish College of Maynooth. It exhibits an entire devotion of the students to the work in hand. They rise at five in summer, and six in winter; and out of the day which is thus early entered upon, some twelve hours are appropriated to study and lectures, and religious exercises.

> "During the hours of study," says the Report, "one of the Deans walks through the hall, observing the application of the students and the books on which they are engaged. The students take their meals in the common hall. One of the Deans is always present, but neither he nor any other of the Superiors shares in the meal. It is thought to assist the maintenance of the Superiors' authority that they shall live quite apart from the students. No conversation is allowed at meals; during dinner, one of the students reads aloud, first a chapter of the Bible, next from some common literary work, and afterward a passage from the Roman Martyrology. Once a week, on Wednesday, if the weather is fine, the whole body of students is marched into the country under the superintendence of one of the Deans. It is a serious offence for a student to withdraw himself from the main body during that walk; and no student may ever pass the College boundaries without leave. On days when there is no public walk, the only relaxation is playing at ball, bowls, or prisoner's bars within the College walls, or simply walking up and down the recreation ground and corridors."

In this way it is that they are drilled for the hard lives of devoted ministerial labour to which, when they leave the institution, they are invariably sent out. We express no opinion now of the character of that ministerial labour. It is, in such a case, no business of ours; nor was it, we humbly conceive, any concern of the British Parliament's. They knew what the Church of Rome was, in all the grossness of its errors, in all the banefulness of its corruptions; and if they determined to endow one of its institutions, and especially one for training candidates to fill the offices by which such errors are to be taught, and such corruptions are to be practised, they must abide by the natural, the inevitable consequences—those, namely, of an adoption of whatever system the Church of Rome herself may think best adapted to its objects, and of the carrying out of that system in such a way as may be deemed most effectual to serve the Church's interests. And what we have been struck with—and what, we are persuaded, the British Parliament itself will have been struck with—is the stern, yet probably indispensable severity of discipline under which the students are placed, so as to fit them, as soldiers in their Church's warfare against opposing systems, and other adverse influences. They are inured to constant, irksome duty. They are trained to both moral and physical endurance. They are taught to submit themselves, both mentally and bodily. Their thoughts, their wills, their affections, their aspirations—all are brought into subjection to the spiritual despotism which is the active element of their Church, and is made to pervade its whole organization, and all its operations. The students (some five hundred in all) are not taken indiscriminately into the College: this would never do. It is not every mind that could endure such an ordeal, or accomplish the future object if it would. They are carefully selected by the Bishops, who appoint them to fill up the vacancies as any occur.

Not that we are approving of the system which prevails; though we can see its adaptedness to the purpose for which it is designed. Cold, and rigid, and unsocial, and estranging, it must be. But this is all in character. Thank God, our Church needs no such extreme measures, because she requires no such men, in her Holy Orders. But she may, notwithstanding, take some useful hints from Maynooth. The Parliamentary Commissioners, in their Report, complain that "the system of religious instructions is most imperfect." But if the Romish Church herself is satisfied, that, the Romanists would answer, is enough—she is the best judge. In that respect, therefore, we would by no means point as to anything suggestive, but only as to something that is cautionary. Yet there is, we repeat, instruction to be drawn from what is reported. There is this, if there is none other—that if the Church Militant is to go forth, in her Divine Master's Name, "conquering and to conquer," she must have her officers trained specially for the active duties of their vocation—inured even to hardships, should they have to undergo any at their posts, and conversant with the discipline, as well as instructed in the doctrines, which they will have to teach and to enforce. Thank God, we say again, that with us it is all to be done in illustration of the blessed truth, that Christ's service is one of perfect freedom—that there is not necessarily any forcing of the will, any deceiving of the heart, any enslaving of the conscience. And yet, to be faithful, they must be prepared to "endure hardness as good soldiers of Jesus Christ;" and to be so prepared, they must be accordingly disciplined. "I keep under my body," said the Apostle, "and bring it into subjection, lest after having preached to others I myself should become a castaway." And so must they all do, who would acquit themselves with due devotedness of a responsible charge like that of those who "watch for souls as they that must give account, that they may do it with joy and not grief." To the Romish system, it is to be feared, neither the joy nor the grief can well belong, for under it there is nothing that can reasonably be called to "watch for souls," since it takes them captive, yet not for God, but only for itself. But not so under ours. Our system recognizes a power imparted by Christ Himself to be exercised only for Him, and in His name. He, not the Pope, is at once its source and its consummation. And for this cause it is that they who are entrusted with it must possess the capacity for sustaining so immense a responsibility. It has, or ought to have, its peculiar stamp and character, since they to whose hands it is committed must be adapted to its possession and its administration. Therefore, says Hooker, "ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special order, consecrated unto the service of the Most High, in things wherewith others may not meddle." One thing, above all, is needful, is essential in this. They must have the Holy Spirit given unto them, and that not by measure. But that they may indeed receive it, and retain, and exercise it—in all those manifestations of ministerial power, and ministerial devotedness that will be called for at their hands, they must be trained, they must be disciplined, they must be consecrated to the sacred service, in a manner and with an effect which it is only to be feared is not now sufficiently realized among us.

THOUGHTS ON CURRENT EVENTS.

The absurd contest for the Speakership has come to an end, so long before these lines will meet the eye of the reader, that he has probably forgotten the whole affair. Of course, both he and we are pleased, that the folly should be over, and the National Legislature restored to such a degree of efficiency as may be consistent with the character of the elements of which it is composed. But we must confess, that we should have been better pleased, had a compromise and not a victory closed the campaign. Not that we have any objection to Mr. Banks as Speaker. We know no reason for thinking, that he will not make as good a Speaker, so far as his personal character and qualifications go, as any other member of the House. Nor are we conscious of any particular objection to the party by which he was sustained. We hold, as the readers of our articles in the *Churchman* know, that there is no party, or more accurately speaking no faction, in existence, which is entitled to the confidence of the country. It is, therefore, that we should have been glad to have seen it demonstrated, that none of them was strong enough to do the mischief which we fear that they all contemplate.

But although, with that incapacity of seeing the true character of the events which are passing around us, which seems to be a general characteristic of the human race, we may have ceased to think of the late protracted election of a Speaker, it is not the less true, that that transaction is one of a very significant character. There is, so far as we know, nothing like it in the history of the world. On no other occasion has a deliberative body spent two months in the choice of its presiding officer.

The English newspapers have made, as they think, a very important discovery, and announce, as a grave defect in our constitution, a provision which is not there, that the election of Speaker can only be made by a definite number of votes, by which we may, in charity, suppose that they mean a majority of the members voting. The rule of the House, which embodies the last mentioned principle, was undoubtedly that which rendered the protracted contest possible. Such a rule of election is a *conditio sine qua non* of such a contest. But it was in no sense the cause of the difficulty. It enabled a few men to prevent the election of an individual whom they wished to defeat, while they could not obtain the election of the person whom they preferred. It was a stopping of the wheels of government by those who were unable to seize the reins. When they were satisfied that they could not force the several minorities to combine, or the plurality to abandon their candidate, they abandoned the majority rule and the election took place.

The whole difficulty arose out of the fact that members preferred their party and individual interests to the plain duty of dispatching the public business. It was not necessary for those who disliked Mr. Banks or his party to have agreed to the change of the rule requiring the concurrence of a majority, or to have voted for Mr. Banks. By quitting the House in such numbers as would have left a majority of his supporters, without destroying the capacity of the House, by leaving less than a quorum, the object could have been obtained. It was in this way that the bill for the Reform of Parliament was gotten through the House of Lords. A majority of that body was opposed to that bill, but they saw reasons, it may be affecting the nation, it may be affecting their order, it may be affecting their own personal interests, which were sufficient to induce them to submit. They, or a large number of them, simply staid away from the House, the minority thus became the majority, and the bill was passed. The same effect was produced in the House of Representatives, in a different mode, but by an abandonment of principle just as great as that of the British Peers. A sufficient number of the opponents of Mr. Banks to constitute, with his supporters, a majority, voted to dispense with the majority rule, and thus distinctly elected him by giving to the minority of the House, which constituted his plurality, the power to elect him, as though they had been a majority. The reason, we fear, was that a Speaker is necessary to sign the warrants for the daily pay of the members. Had these men cared as much for the public interests as for their own, they would have adopted the same course at a much earlier period.

Our friends over the water are not aware of the importance of the presiding officers of our legislative bodies. In the mere theory of the British government, the legislative and administrative powers both belong to the Crown; but according to modern ideas, the one is to be exercised with the consent of Parliament, and the other with that of men approved by Parliament. It is understood that these men are to be members of Parliament. In that capacity, they are expected to bring forward measures in connection with the administration of the public force and the public finances, and of the relations of the government to other powers, which have been matured by previous consultation among themselves; but the administrative or executive department has practically the initiative of the business of Parliament.

The letter of the American Constitution enunciates a theory about the separation of the executive and legislative authorities which is inconsistent with the British arrangement. The American theory is founded upon sound political principles; but, like all other principles, they will not bear to be carried to an extreme, and the American theory is practically impossible.

Our forms of proceeding commit the initiative to certain standing committees of the Houses, which have a strong analogy to the executive boards of the British Government, as the chairmen of those committees have to the ministers who sit in the Houses of Parliament. Perhaps a still closer analogy might be found in the Parliamentary Secretaries and under Secretaries who represent Ministers in the House of which they are not members. It is by means of these committees and their chairmen, that the necessary connection between the executive and legislative departments is kept up. In the Senate, the chairmen are selected by ballot, and the presiding officer names the other members. In the House of Representatives, the Speaker names all. He is thus a much more important person than the Speaker of the House of Commons. In that body there are no such standing committees, and the Speaker does not name such committees as there are. They are generally named by the mover of the question to which they relate, or by agreement between him and the organ in the House of the Ministry, and are accepted by a formal vote of the House. But on the Speaker of the House of Representatives depends the selection of the persons who are to exercise the initiative, which in England belongs to the government, and upon whom, in fact, depends the good understanding between the House and the Executive, which is so important to the public welfare.

The late contest arose out of the attempts of the several factions to seize upon this important power, and we fear with the intention of abusing it. May the Almighty, in His infinite goodness and wisdom, overrule what has taken place, so that no such evil may follow. H. D. E.

College of St. James, February 9th, 1856.

NOTES AND COMMENTS.

Church Music.—Not in the Church only, but among the Sects also, does this subject appear to be exciting great interest, and the present style and system of it to be eliciting almost general condemnation. "Never before," says one of their journalists, "was our 'easy chair' so beleaguered as now by communications on the subject of church music. All sorts of writers, lay and clerical, male and female, are writing, and that 'with a will,' against the existing style and method of singing in our churches. We are fairly *posed*. We don't know what to do. A column a week for a year would scarcely contain all the articles received and being received. The writers all agree in lashing quartettes, operatic performances in the sanctuary, 'Highfelutin' tunes that nobody ever heard before, and nobody ever wants to hear again; in short, the insurrectionists are unanimous in wishing a complete overthrow of the present system of proxy singing by fancy singers, whose chief ambition is said to be a desire to show themselves off for the admiration, and not the edification, of the congregations to *whom* they exhibit their vocal art." Now, our own "existing style and method" is quite as bad, generally speaking, as theirs, being nothing more or less than a "system of proxy singing by fancy singers," so that we are all, in this respect, in much the same condemnation. But *we* have some first principles, some primitive precedents, to fall back upon. Only so much the less excusable, therefore, are we, for not doing what we know, or at least may ascertain, to be right.

Numerical Christianity.—One of the Western Sectarian journals thinks that there is a conclusive argument against the Church in the fact of its being *in the minority* in this land of "free-thinking." It says—"The Episcopal Church numbers about seventeen hundred clergy, while the Old and New School Presbyterian *Churches* (!) have more than thirty-seven hundred, and the Methodist and Baptist *Churches* (!) embrace many thousand more; and yet the *Churches* numbering so many thousand ministers, and perhaps fifty times as many communicants, are schismatics from that body, which is so comparatively insignificant." So that it is *numbers*, not *principles*—the *crowd*, not the *doctrine*—*extent* of the heresy, not the *validity* of the orthodoxy, by which the Catholic Church is to be tested! The fact is that, strictly speaking, the so-called Presbyterian, and Methodist, and Baptist *Churches* are no Churches at all. How can they? There is One Catholic and Apostolic Church, and they have severally cut themselves off from it. There is, as the Apostle assures us, "One Body"—as there is "*One* Lord, *One* Faith, *One* Baptism;" and we are distinctly told, that there must be "no schism in the Body." How, then, can *numbers* alter the case? Is there not such a thing as following a multitude to do evil? Suppose that, in process of time, the Mormons should become the most numerous sect, would this make them anything but "schismatics from that body which is so comparatively insignificant?" Our Sectarian journalists are evidently under a gross delusion upon this subject.

Sectarian Quarrelling with the Bible.—Some of the Sects—the "Baptist" most prominently of all—continue their quarrel with the Bible in its present English version with unabated *furor*. A new objection to it—and, indeed, to it in the original also—is its being in chapters and verses. "No reader will hesitate to say," observes one of their organs of the press, "that unnecessary obstacles are here thrown in the way of the reader's understanding the meaning of the author. The matter becomes important when we remember that in the case of the Bible, the reader is man, in the attitude of inquiring the way of salvation, and the author, God. No small portion of the dullness and difficulty which we hear complained of, and many strange perversions of Holy Writ, are to be traced to this cause. It is all very well to tell the people to disregard the divisions into chapters and verses. It is more easily said than done. We have been so accustomed to associate a new paragraph with a new sentence, and a fresh chapter with a fresh subject, that it is exceedingly difficult to break off the connection between the two ideas." This is certainly a novel idea—a new cavil altogether. Why, the Catholic Church for eighteen centuries and more—the very Body which is its "witness and keeper"—has found no "obstacles thrown in the way of understanding the meaning of the author," in the Bible being divided into chapters and verses, and surely the meaning does not need to be understood anew at this time of day! And yet one cannot but suspect it does—or, at any rate, that some of the Sects find it does, in order to justify them in their schismatic, not to say heretical position.

Protestant Carnivals.—American *Protestants* seem to be adopting more and more decidedly the Romish Carnival system. Under the head of "Ash Wednesday and Lent," one of our secular city papers thus flippantly discourses:—

> The Carnival is over, and for forty days at least, balls, parties, concerts, &c., will be somewhat less crowded than they have been of late. During the last three days uppertendom has been very merry—parties and routs have been the order of the evening every night. But now, our fashionable society has laid aside its merriment, and for forty days will fast and lament its follies—in appearance, outwardly, at least, according as the Church hath prescribed.

The Washington correspondent of another of our daily journals, in a similar vein, thus writes on Ash Wednesday:—

> The festive season has closed and Lent has begun *its dreary reign*. The present has been the gayest winter, notwithstanding the suspension of political vitality in the capital, that has been known in Washington within the memory of the oldest belle. Every night, for weeks past, hundreds of twinkling feet have chased the morn at the residences of the leaders of our limited society. Last night, being the eve of Ash Wednesday, "came the last scene of all." The residents at Willard's Hotel concluded their entertainments by a ball, which deserved the distinction of being called the grand ball of the season. The spacious reception and ball rooms of the hotel were crowded with loveliness and distinction.

Now this is not very Protestant, it must be confessed. Nay, rather, is it not very Romanizing? And thus the question further arises, Can a Lent thus heralded by dissipation and prodigality have any of the really religious character it professes to have? On the contrary, is it not more likely to be made a piece of solemn and awful mockery?

* * *

Clerical Contempt of Lent.—The insincerity of the ultra-Protestant school of our clergy, as respects even so solemn a season of their Church as that of Lent, is receiving a signal illustration here just now. The city is placarded with advertisements of a grand "Complimentary Entertainment," "of a most attractive character," at Niblo's Saloon, in honour of some great zealot of "Temperance," at which the world is tempted to go and revel, by the promise of "well-spread tables, sweet music, and rich speaking from the Rev. Dr. Tyng,"—the said reverend doctor being, as one of her ordained ministers, sworn to regard the injunctions of a Church which directs this said season of Lent to be kept as a solemn fast—that is, free from all such carnal distractions, especially, as "well-spread tables and sweet music," ay, and such "rich speaking," too, as Dr. Tyng, on such occasions, is addicted to the indulgence of—in order that, in the words of the prayer which it is the reverend doctor's duty to offer up in his church every day this week, by using such abstinence, "our flesh being subdued to the Spirit, we may ever obey God's holy motions in righteousness and true holiness." What can the Church, what can even the world think of duplicity and charlatanry such as this? Can one much wonder at earnest, over-sensitive minds, under the influence of the disgust which such hollow-heartedness cannot fail to produce, being driven to Rome? Has our Church no remedy for so pernicious an outrage?

* * *

Boston Two Hundred Years Ago.—On Tuesday evening, the 11th inst., the Right Rev. T. M. Clark, D. D., Bishop of Rhode Island, delivered a lecture on the above subject at the Mercantile Library before the Protestant Episcopal Brotherhood. It is too late this week to do more than notice the fact of this admirable lecture. We will do so more fully next week.

LITURGICAL READING.

To the Editor of the Churchman:

Sir:—Though it is gratifying to find that the question, as to the right mode of reading certain parts of the Liturgy, occupies the minds of some, yet it is worthy of consideration to what extent the critics are right. In a very recent letter from one of your correspondents, the opinion is expressed, that in all cases where a petition in the Litany commences with a preposition, this last should not be emphasized. Now I beg to submit—though I am ready to be corrected—that in the petitions, "By the mystery of thy holy incarnation," "By thine agony," emphasis is due to the preposition, on the ground that its use there is rather to *conjure* by what has been done by the Saviour, than to direct the agency by which the salvation prayed for is to be effected; for all this has been already fully carried out, which it is the intention of the petition to bring to remembrance as *done*, not as desired *to be done*.

At the same time, I am quite of your opinion that the *monotone* is the only appropriate enunciation of public prayer. All bad reading is then got rid of. And I believe that the next generation will witness no other mode of performing Divine Worship. There are persons whose ordinary delivery is scarcely intelligible, but whose words are plain enough when they intone. Reader.

LOGIC, LAW, ETC.

To the Editor of the Churchman:

Sir:—Permit me to correct an error of the press, in the article on "The Memorial and its Opponents," which appeared in your paper of last week. In the verse,

> "A dunce at logic, but a dab at taw,"

the last word has been printed *law*, which circumstance deprives the quotation of its point. My meaning was, that the *manual* wit which consists in wielding the pen with ease, but with little logical correctness, might as well be exercised at *taw*. For the exploits of the party alluded to, did not do credit even to "*Wit and Wrangler's* Logic." I made the quotation with a slight alteration from the original line, which is

> "A dunce at syntax, but a dab at taw."

This occurs in a fine old English poem, *The Chapter of Logic*, which I have never seen in print, and know only as an oral tradition.

As regards the compliment which the types made me pay to the legal profession, I beg to say that I would never willingly expose myself to such a risk of being taken for a Doctor of Divinity. B.

For the Churchman.

THE POOR AMONG SEAMEN'S FAMILIES.

The subscriber very gratefully acknowledges the receipt of the following note, with its enclosed amount:—

Rev. B. C. C. Parker:—Sir,—In the religious papers that the writer takes, he has seen no call from you for assistance for the poor; but supposing there are a portion of your congregation who may be needy, I enclose ten dollars, which you will please apply to the benefit of such as you may judge needy and deserving. Yours, &c., A.

New York, January 28, 1856.

The subscriber, in addition, very respectfully states, that he has, this winter, made no call for assistance for the poor, excepting in an individual case, (which has been most mercifully and generously responded to, and placed a suffering widow and her orphan children beyond need for some time to come,) not because he is not surrounded by much destitution and suffering, but from a reluctance to be frequently before the members of our communion, asking for their aid, while so many others are importuning them. While thus restrained, he has been compelled—yes, *compelled*, so frequent have been the applications at his door, to do something, in another way, in silence by himself, aided by only three persons, towards the relief of poor seamen's families, who are constantly presenting their sufferings to his notice; in which he now earnestly begs a few merciful friends to join him. It is, not in distributing *money*, but, with his own hands, *bread*. "*The remainder biscuit after a voyage*," often to be obtained of a sweet, good quality, uninjured by time, having been returned on shore in the original air-tight casks unopened, in which it has left the bakery, is sometimes to be purchased at from forty to fifty dollars per ton. One hundred dollars thus economically expended, will feed, with as good food as many a poor sailor lives upon, their starving families, in the garrets and cellars of the eastern part of our city. Many have hungry children—the mother having exhausted all her small means to pay her rent, while her poor, weather-beaten, long-absent husband is at sea. He has thus already divided among them twelve hundred pounds, and would be most happy to be able to continue the distribution in this period of their extreme need, if others will join him with their help.

Contributions for this object may be sent, by penny-post, to the kind care of Messrs. Stanford and Swords, 637 Broadway, or to his own residence, 114 East Broadway. Money thus applied, reaches directly, with food, and without any drawback, or danger of its being misapplied, at a very little expense, many who are needy and deserving.

B. C. C. Parker,
Minister of the Floating Church of our Saviour.
February 11, 1856.

* * *

Evasions are the common shelter of the hard-hearted, the false, and impotent, when called upon to assist; the real great alone plan instantaneous help, even when their looks or words presage difficulties.

Advertisements.

HECKERS' FARINA.

THE FOLLOWING DOCUMENT EXHIBITS THE superiority of HECKERS' FARINA, as a table luxury for healthy persons, and as a gruel and other preparations for the sick and convalescent.

Extract from the Report of the Judges appointed to examine the articles included in Class 53, at the Eighth Annual Exhibition of the Maryland Institute, for the Promotion of Mechanic Arts.

"The article called Farina, is made of wheat, and has been introduced of late years into use as a highly nutritious substance, both for the convalescent from disease, and for those in good health. The Committee, from a careful examination, microscopically, of the specimen furnished them, are satisfied that it has been prepared from wheat alone. The appearance of the starch granules of every farinaceous substance is peculiar and distinct, and there can be no mistaking one for the other, when the microscope is employed in the examination. The Committee would award a first premium to this article for the following reasons:

"It is a pure preparation from wheat, without the admixture of any other grain; and it is a most admirable article of diet for invalids, inasmuch as it combines all the various kinds of materials which the system requires to keep itself in proper action—in this particular, having the greatest possible advantage over Tapioca, most of the varieties of Sago, and Arrow-Root, since the latter are only supplied with Starch, one of the constituents of wheat bread, which seem to have been designed to be the type of a nutritious substance suited to all our wants. Physiologists, however, have considered that to confine 'a prisoner to a starch diet alone, would be to put him to death by a lingering, torturing starvation;' and hence the necessity of other constituents in a substance intended for food. The other constituents furnished by the Farina, are gluten and albumen, and are such as will be required by the human system. The testimony of the Medical Profession who have used the article, is decidedly in favour of the strong recuperative properties of Farina; and the experience of the Committee, as well as that of many members of the Institute, during the Exhibition, attest the pleasant and palatable character of the various preparations which can be made with it.

"The Committee have experimented with the Self-Raising Buckwheat Meal, by Hecker & Brother, as also with the Self-Raising Flour, and pronounce them to be exactly what they pretend to be—excellent articles for the kitchen. For these, as well as the Macaroni, they think this firm deserves the thanks of our cooks, and a premium from the hands of the Board."

Signed by Lewis H. Steiner, M. D.
Baltimore, November, 1855. Gideon B. Smith, M. D.

Farina Jelly Moulds, of various sizes and forms—the Turkish Turban, Ear of Corn, Cluster of Fruit, Rose, Grecian Rose, Cactus, and other patterns; also, Double Boilers, to prevent burning or scorching, various sizes—may be had at the Croton Flour Mills, 201 Cherry street.

New York, January, 1856. HECKER & BROTHER.
ja31-tf-5p

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Literature.

Sermons for the Times. By Charles Kingsley, Rector of Eversley, Author of "Village Sermons," "Phaethon," &c. New York: Dana & Co.

Charles Kingsley, in this country at least, is better known in literature than in theology. Many, we dare say, scarcely knew that he was a theologian at all; and not a few, perhaps, may be puzzled to find that, after admiring him so much as an intellectual notability, he should yet be only a country parson—a Priest of the Anglo-Catholic Church, whose doctrines, as those of Christ and His Apostles, so many of our inflated intellects are apt to regard as so unintellectual. But it is the Church, notwithstanding, that has made Kingsley what he is. Only as a son of the Church could he have given that truly Christian and charitable direction to the workings of his mind by which his books partake so happily of the *utile et dulce*; for to have had the *dulce* by itself would certainly have been to possess but a tithe of their present merit, as to have had the *utile*, either, alone, would have so contracted their circulation, as to have almost thwarted their object; while only as a minister of the Church, perhaps, could he enhance them still more by that admixture of religious truth, with which they are not only tinctured but impregnated throughout, and much more deeply, we believe, than to the cursory reader may be perceptible. As not only a parson himself, but the son of a parson—trained up, too, for a parson's life—his mind has acquired that peculiar cast which could not fail to have its restraining, may we not say its sanctifying influence on the creations of his manifest and somewhat versatile genius. We remember him, as a young man, when he was the parish clerk of his father, at a time when parish clerks were beginning to be thought a rather absurd sort of institution. It was, no doubt, an ultra-Protestant innovation; and no sooner did ultra-Protestant pretensions in the Church come to be overhauled, than it tumbled to pieces. Think of ignorant, and too often scarcely moral laymen, being *appointed* to conduct or lead, but expected to take entirely to themselves, the responses of the congregation, and otherwise to assist in the Services of the Church! But the fact is, that originally they were *clerics*—that is, real clerks—clergymen, we mean, who assisted the officiating priest. And we believe it was with the view of restoring to the office its proper character that young Kingsley, as soon as he was ordained, instead of being his father's curate, to the astonishment and incomprehension of the *old fogies* of the congregation, became his parish clerk, and "sat under him" in the *three-decker* pulpit, and said "Amen!" Such was the humble, yet ominous DEBUT of the author of "Phaethon," and of this volume of "Sermons for the Times." Nor was it uncharacteristic. It was, at the time, and under the circumstances, rather a bold stroke; and no ordinary man would have had the wit to devise, or the courage to execute, so extraordinary and significant an expedient.

These Sermons are Kingsley all over: deep, daring, dashing, penetrating, vigorous,—too much so by half, many of his brother divines will doubtless say, though it is these very qualities, so unconventional in their application, that invest them with their peculiar interest and give them all their force. There is something, if not original in the thought, yet that arrests attention by its expression, in the very first sentences of the first Sermon. He gives as its text the fifth and sixth verses of the fourth chapter of Malachi—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And thus he sets out to apply it:—"These words are especially solemn words. They stand in an especially solemn and important part of the Bible. They are the last words of the Old Testament. I cannot but think that it was God's will that they should stand where they are, and nowhere else. Malachi, the prophet who wrote them, did not know perhaps that he was the last of the Old Testament prophets. He did not know that no prophet would arise among the Jews for 400 years, till the time when John the Baptist came, preaching repentance. But God knew. And by God's ordinance these words stand at the end of the Old Testament, to make us understand the beginning of the New Testament. For the Old Testament ends by saying that God would send to the Jews Elijah the prophet. And the New Testament begins by telling us of John the Baptist's coming as a prophet, in the spirit and power of Elias; and how the Lord Jesus Himself declared plainly that John the Baptist was Elijah who was to come; that is, the Elijah of whom Malachi prophesies in my text. Therefore, we may be certain that this text tells us what John the Baptist's work was; that John the Baptist came to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; lest the Lord should come and smite the land with a curse." There is, we say, something that must have seized on the mind of the hearer, as it will also of the reader, in this bold bringing out of coincidences; and doubtless, for a preacher thus to plunge, even unceremoniously, *in medias res*, is one great secret of success in pulpit orations: still, there are hazardings of thought—speculative opinions, or what the ordinary mind will be apt to think so—incautious inferences, and peculiar deductions, sometimes, which, however characteristic of what are intended as "Sermons for the Times"—times, we mean, such as the present, which preachers as well as politicians recognize and appropriate as those of speculation and of "progress"—are yet not always sober-minded enough for such an one as may have found rest unto his soul in the prophetic assurance, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

We might endeavour to justify this view of the work—and we think successfully and amply—out of its own pages, did our space permit. But at present we must content ourselves with a brief extract or two, simply as general specimens of the forcible style of the sermons,—forcible, that is, as preaching to an ordinary, and, in a great measure, a rustic congregation. Mr. Kingsley, in fact, is evidently one of those preachers who may almost say, with Othello—

> "Rude am I in speech,
> And little blessed with the set phrase of———"

we cannot exactly add the word *peace*; but certainly he does not indulge in those "set phrases" which belong too much to the modern pulpit, and which sacrifice too largely to the "ears polite" of the fashion of our congregations.

Preaching from the text, "Covet earnestly the best gifts," he thus pourtrays

TRUE GENTLEMEN AND LADIES.

> My friends, let me say a few plain words this morning to young and old, rich and poor, upon this text.
>
> Now you all, I suppose, think it a good thing to be gentlemen and ladies. All of you, I say. There is not a poor man in this church, perhaps, who has not before now said in his heart, "Ah if I were but a gentleman!" or a poor woman who has not said in her heart, "Ah if I were but a lady!" You see around you in the world thousands plotting and labouring all their lives long to make money and grow rich, that they may become (as they think) gentlemen, or, at least, their sons after them. And those here who are what the world calls gentlemen and ladies, know very well that those names are names which are very precious to them; and would sooner give up house, land, money, all the comforts upon earth, than give up being called gentlemen and ladies. And these last know, I trust, what some poor people do not know, and what no man knows who fancies that he can make a gentleman of himself merely by gaining money, and setting up a fine house, and a good table, and horses and carriages, and indulging the lust of the flesh, and the lust of the eye, and the pride of life; for these last ought to know that the right to be called gentlemen and ladies, is something which this world did not give, and cannot take away; so that if they were brought to utter poverty and rags, or forced to dig the ground for their own livelihood, they would be gentlemen and ladies still, if they ever had been really and truly such; and what is more, they would make every one who met them feel that they were gentlemen and ladies, in spite of all their poverty.
>
> Now, people do not often understand clearly why this is. They feel, more or less, that so it is; but they cannot explain it. I could tell you why they cannot; but I will not take up your time. But if they cannot explain it, there are those who can. St. Paul explains it in the Epistle. The Lord Jesus Himself explains it in the Gospel. They tell us why money cannot make a gentleman. They tell us why poverty will not unmake one; but they tell us more. They tell us the one only thing which makes a true gentleman. And they tell us more still. They tell us how every one of us, down to the poorest and most ignorant man and woman in this church, may become true gentlemen and ladies, in the sight of God and of all reasonable men; and that, not only in this life, but after death, for ever, and ever, and ever. And that is by charity, by love.

The importance of a knowledge of God, and its appropriation in a good conscience, is plainly but powerfully depicted. He shows how forcibly this is inculcated in the Church Catechism. "I can have hope," he says, "that God will teach our children and our children's children truly to know Him, whose name is Love and Righteousness, the Father, the Son, and the Holy Spirit, as long as I see His providence preserving for us this old Church Catechism, to teach our children what we forgot to teach them, or what we have not faith enough to teach them. Yes, I can have hope for England; and hope for those mighty nations across the seas, whose earthly mother God has ordained that she should be, as long as the Catechism is taught to her children." And thus he describes

HOW THE CATECHISM TEACHES.

> For see. This Catechism does not begin with telling children that they are sinners; they will find that out soon enough for themselves, poor little things, from their own wayward and self-willed hearts. Nor by telling them that man is fallen and corrupt; they will find out that also soon enough, from the way in which they see people go on around them. It does not even begin by telling them that they ought to be good, or what goodness and righteousness is; because it takes for granted that they know that already; it takes for granted that the Light who lights every man who comes into the world is in them: even the Lord Jesus Christ himself, stirring up in their hearts, as He does in the heart of every child, the knowledge of good, and the love of good; but it begins at once by teaching the child the name of God. It goes at once to the root of the matter, to the fountain of goodness itself; even to God, the Father of lights. It is so careful of God's honour, so careful that the child should learn, from the first, to look up to God with love and trust, that it dare not tell the child that God can destroy and punish, before it has told him that God is a Father and a Maker; the Father of spirits, who has made him and all the world. It dare not tell him that mankind is fallen, before it has told him that all the world is redeemed. It dare not talk to him of unholiness, before it has taught him that the Holy Spirit of God is with him, to make him holy. It tells him of a world, a flesh, and a devil; but he has renounced them. He has neither part nor lot in them; and he is not to think of them yet. He is to think of that in which he has part and lot, of which he is an inheritor. He is to know where he is and ought to be, before he knows where he is not and ought not to be; he is to think of the name of God, by which he can trample world, flesh, and devil under foot, if they dare hereafter meddle with his soul. In its God-inspired tenderness and prudence, it dare not darken the heart of one little child, or tempt him to hard thoughts of God, or to cry, "Why hast thou made me thus?" lest it put a stumbling-block in the way of Christ's little ones, and dishonour the name and glory of God. It tells him of the love, before it tells him of the wrath; of the order, before it tells him of the disorder; of the right, before the wrong; of the health, before the disease; of the freedom, before the bondage; of the truth, before the lies; of the light, before the darkness; in one word, it tells him first of the eternal and good God, who was, and is, and shall be to all eternity, before and above the evil devil.
>
> It tells him of the name of God; and tells him that God is with him, and he with God; and bids him believe that, and be saved, from his birth-hour, to endless ages. It does not tell him to pray that he may become God's child; but to pray, because he is God's child already. It does not tell him to love God, in order that he may make God love him; but to love God because God loves him already, and has loved him from all eternity. It does not tell him to obey Jesus Christ, in order that Christ may save him; but to obey Christ, because Christ has saved him, and bought him with His own blood. It does not tell him to do good works, in order that God's Spirit may be pleased with him, and come to him, and make him one of the elect; neither does it tell him that, some day or other, if he is converted, and feels certain religious experiences, he will have a right to consider himself one of God's elect; but it tells him to look man and devil in the face, he, the poor little ignorant village child, and say boldly in the name of God, "I am one of God's elect. The Holy Spirit of God is sanctifying me, and making me holy. God has saved me; and I heartily thank my Heavenly Father who has called me to this state of salvation." It tells him to believe that he is safe—safe in the ark of Christ's Church, as Noah was safe in the ark at the deluge; and that the one way to keep himself within that ark is to obey Him to whom it belongs, who judges it, and will guide it for ever, Jesus Christ, the likeness of God; and that as long as he does that, neither world, flesh, nor devil, can harm him; even as Noah was safe in the ark, and nothing could drown him but his own wilful casting himself out of the ark, and trying to free the flood of waters by his own strength and cunning.
>
> It tells him, I say, that he is safe, and saved, even as David, and Isaiah, and all holy men who ever lived have been, as long as he trusts in God, and clings to God, and obeys God; and that only when he forsakes God, and follows his own selfishness and pride, can anything or being in earth or hell harm him.

The following observations, like the foregoing, have a general application. They will apply to us here, as well as to our brethren on the other side of the water. They tell us, what *we* have all along contended for, that the great antidote for the bane of Romish proselytism is in our own individual hands, and that it is our own fault if it be not effectual. It explains very clearly

HOW POPERY CAN BE RESISTED.

> And now people are raising the cry that Popery is about to overrun England. It may be so, my friends. If it is so, I cannot wonder at it; if it is so, Englishmen have no one to blame but themselves. And whether Popery conquers us or not, some other base superstition surely will conquer us if we go on upon our present course, and set up any new-fangled, self-invented righteousness of our own, instead of the plain Ten Commandments of God. For I tell you plainly they are God's everlasting law, the very law of liberty, wherewith Christ has made us free; and only by fulfilling them, as Christ did, can we be free—free from sin, the world, the flesh, and the devil. For to break them is to sin; and whosoever commits sin is the slave of sin; and whosoever despises these Commandments will never enjoy that freedom, but be entangled again in the yoke of bondage, and become a slave, if not to open and profligate sins, still surely to an evil and tormenting conscience, to superstitious anxieties as to whether he shall be saved or damned, which make him at last ask, "Wherewithal shall I come before the Lord? Will the Lord be pleased with this, that, and the other fantastical action, or great sacrifice of mine?"—or at last, perhaps, the old question, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? Shall I cheat my own family, leave my property away from my children, desert them to shut myself up in a convent, or to attempt some great religious enterprise?" Things which have happened a thousand times already, and worse, far worse, than them; things which will happen again, and worse, far worse, than them, as a hypocritical generation is seized with that dread and terror of God which is sure to arise in the hearts of men who try to invent a righteousness of their own, and who forget what God's righteousness is like, and who therefore forget what God is like, and who therefore forget what God's name is, and who therefore forget that Jesus Christ is God's likeness, and that the name of God is "Love."
>
> Now, I say that the Church Catechism, from beginning to end, is the cure for this poison, and in no part more than where it tells us our duty to God and our neighbour; and that it does carry out the meaning of the text as no other writing does, which I know of, save the Bible only.
>
> For what says the text?
>
> "He hath showed thee, O man, what is good."
>
> Who has showed thee? Who but this very God, from whom thou art shrinking; to whom thou art looking up in terror, as at a hard task-master, reaping where He has not sown, who willeth the death of a sinner, and his endless and unspeakable torment?

These, it must be confessed, are plain spoken, yet powerful passages; all the more powerful, perhaps, because they are plain spoken. It is a style of placing the truth before ordinary minds which is sure to make it tell; and even in reading the Sermons, one can scarcely fail to be carried along with their argument, until irresistible conviction is flashed on the mind. It strikes us as being a kind of preaching that we want just now—that it is indeed preaching "for the times;" in character with the times, and therefore adapted "for the times," yet not in any spirit of compromise with the world therein, but rather combating the spirit of the world with the spirit of Christ in a matter-of-fact way. We think, therefore, that the clergy may find some useful hints in the pages of this volume; while the laity may peruse them with practical advantage.

Elements of Psychology. By Victor Cousin. Translated from the French, by Caleb S. Henry, D. D. New York: Ivison and Phinney.

We had long wished to analyze and characterize the system of Cousin, to assign its true and relative position in respect to the labours of other metaphysicians. Cousin's critical opinions, as here expressed by him, on Locke and others, must not be understood as in any way guiding us—there being, as we shall show, a truth lying out of his system, and with no place in his recognition, by which both he and the rest are to be judged.

The feature by which Cousin is distinguished as a metaphysician, that which at once places him at the head of his predecessors and contemporaries, and which has especially commended his system to the speculative religious philosophy of the day, is his acceptance of conscience as a verity. With the presence and action of conscience in himself to the full extent that consciousness will permit a man to possess it, short of the direct action of a divine influence manifesting itself in the love of God, Cousin's was a higher state of life than any metaphysician had been enabled even to assume. This state of life was a natural, not a religious phase. Conscience being, with him, an essential element of his own mind, he attributed to consciousness what properly pertained to conscience—merged his highest faculty in the highest condition of conscious moral sensation *illumined*—thus looking to consciousness, so refined within himself, for the truth of all impressions, and the test of all convictions. Cousin commenced his investigations with the *Interrogation Meditative de la Conscience*—thus starting with a positive truth—and, singularly gifted to watch its special bearings, as existing and as manifested in his personal experience, never went beyond himself. So far as his consciousness was quickened by his conscience, so far he was capacitated to enter into the true relations of the faculties; but his approach to universal truth, thus limited at the outset by his own experience, was further restrained by his acceptance of consciousness as something more than the general feature of our sensibility, and his exalting that intuition which does not wait for the perception or the intellect to operate, into a prescient capacity to realize the absolute and true, Cousin would never have possessed in so high a degree that conscious sensibility which enabled him, in classification and definition of the faculties of the mind, to excel the attainments of the most skilled philosophers, (even Kant, who had used the ME, and the NOT ME, that which he experienced in himself, and that which he beheld in others, as the basis of a sound comparative judgment,) but for his own possession, recognition, and cultivation of the conscience. Possessing it in a less degree, he would have seen no reality in conscience; or, like Bassedow, of whom hereafter, would have recognized it merely as a phenomenal sensation; but constituted as he was, he was as conscious of it as of his own existence. Yet to the conscience Cousin could not give the highest place. He but allowed it as an essential condition to the highest state of consciousness, an essential element in that intuition which rose superior to mere materialistic existence, and philosophic collating of relations. With noble reliance on that intuition, he was led to have a deeper insight into, or prescience of the truth, than that afforded by the barren deductions of speculative philosophy, or those systems which, regardful of whatever was capable of being perceived, added thereto, as all that was needed, some theory of innate ideas. It is this noble self-reliance on the highest condition of the natural mind, this ever-present action of the conscience in his consciousness, and the results worked out, that gives Cousin his pre-eminence.

Thus Cousin, examining himself conscientiously, portrayed his own condition truly; and, trusting rather to deductions from existing sensations experienced in his own consciousness, than to any amount of exterior observation, or any deductions founded on the apparent relations of outer objects which various schools had sought to harmonize, got in advance of every philosophic system. He established his positions incontrovertibly, as respects any power of overthrowing them except in the attainment of the principle by which conscience itself is illumined and guided, and without which it is rendered subject to impressions received in the consciousness from what is simply external: impressions thus uncorrected, except in the comparison of the intellect, and the more or less refined state of the intuition.

The merit, as well as the worth of the system, that Cousin thus evolved from a consciousness illumined, rather than directed by the conscience, is determined by a glance at the preceding and contemporaneous systems in England, France, and Germany. The endless learning and labour of the *savans* of these countries had proved futile to give unity in a universal method. Valuable observations had been made, but the material lay scattered in uncouth groups for the master's hand. In England, Locke, dissatisfied with the disputations of the learned, and conceiving these to have their origin in an improper use of words and want of precision in ideas, had endeavoured to rectify existing metaphysical discordances after the Baconian method, assuming to indicate the limits of human knowledge and unite even the most varied results of experiment and induction by the theory of innate ideas; the senses and reflection being with him the source of all knowledge, and the soul a *tabula rasa*. Berkeley thought to carry the materialistic appliances of Locke yet further; and assuming certain principles to the soul, sought their development in vibrating nerves, occasioning associated ideas, and so giving forth intellectual energy. Dugald Stewart, with the aptitude of his countrymen for definition, dissatisfied with the term "reflection," as used by Locke, examined consciousness as a phenomenon, and a phenomenon only, herein differing widely from Cousin, who, gifted with an insight into his own experience, felt it as a condition in which his own being was involved, and inseparable from mental action. In Germany, the nearest approach we find to Cousin is in Bassedow, a writer of the time of Frederic the Great, who, in his *Theoretisches System der Gesunden Vernunft*, analyzed the sentiment of approbation, regarding it as a principle of truth, and as the test of truth itself.

Almost in our own day, the system of Kant suddenly rose over a mass of confused and embarrassing speculations—a system so philosophic as to appropriate the whole existing product of previous research—as to involve every capacity of the human mind, and to make allowance for every combination of thought and every phase of conscious natural feeling. Pertaining, in philosophic order, to the perceptive and conceptive, it provided for all that men could perceive in and out of themselves, and for what they might conceive, in the exercise of comparison and judgment, concerning the perpetual varieties thus presented; in endless convolutions, Kant's system admitted everything, while yet it determined nothing; leaving the disciple, according to the capacities of his own mind, to a mutual adaptation of what was thus affirmed or predicated of the perceptive and conceptive in the material and philosophic plane of their projection. Kant, of course, omitted neither consciousness nor conscience; he assigned them value and position according to his own mind's experience, and left his followers to do the same. Consequently, none agree upon his text, and uniting in admiration of him, interpret him in themselves to marvelling auditors.

Cousin, dissatisfied with the eclecticism of France, that had involved the philosophy of Germany and England with its own unscrupulous ideal—an ideal susceptible of continuous adjustment and re-adjustment—and not choosing even to take up with the famous Abbe de Condillac, who traced all the operations of mind, as transformation and modification of outer phenomena, to sensation,—as witness his *Cours d'Etudes du Prince de Parme*, Paris, 1776, 16 vols., 8vo.,—and established himself, with a confidence unwavering, in the verity of conscience. Though only regarding it as a condition of the highest consciousness, he yet virtually experienced its ascendancy, and encountered the wit of France, Germany, and England in its strength.

What then remained? Assuredly something more than the recognition. Granted, that the nature of the conscience can only be realized in personal experience, yet such a personal experience could be no proper ground for a generalization that was to include an exposition of the whole mind of man. Kant, even in the latitudinarianism of his philosophy, carefully distinguished between the ME and the NOT ME. Granted, that we may be naturally cognizable of the special bearings of conscience—and this without the Spirit of God to illuminate it, and give it control of every emotion and thought, involves great natural gifts—how, even in the acknowledgment that all other faculties were designed to be subordinate to it, shall it be distinguished from the consciousness which is its atmosphere, except in the illumination which comes from God, to whom everything is necessarily relative, he alone being absolute? Cousin experiencing conscience in his consciousness, conceived consciousness as the faculty, the ultimate, the last authority of man. This authority is not even in the conscience. We do not indicate conscience as a resting point, in assigning its true position. In our search for the highest condition of mind, we behold conscience as a faculty illumined by God to become the truthful discriminator both of the love of God and of the other faculties in their true order, proper exercise, and harmonious purpose. Without such illumination conscience becomes merged in general sensation. With it, the mind transcends any previous capacity assigned it by metaphysicians; natural intuition is no longer a mere sensitive impulse, working beyond reach of the faculties. In this grand truth, involving the highest condition of mind—the condition of an awakened conscience—essential to its full development of mind, we reach to the absolute and true, passing as far beyond Cousin as he had passed beyond the limits of the human understanding assigned by Locke, or the philosophic observations of Kant—as far, in a word, as the universal exceeds the special; this universal, this Catholic, this only true order, being confirmed as far as we approach the required condition in ourselves.

All metaphysical systems proceed on the assumption of a certain demonstrable point of rest, or centre of unity. This is what all men have been seeking. Out of God, we, as His creatures, cannot find it; nor shall we attain to the perfect knowledge of mind unless we consider it in its relations to Himself. Berkeley's system, already characterized, limited man in his free will, as that of Locke had limited him in his power of knowledge; Berkeley regarding him as a subordinate, mechanically adjusted instrument, in reference to his final aim; whilst, with conscience illuminated by God's Spirit, he stands demonstrably in a position worthy of himself, as an exponent of the divine order and purpose—as in direct communication with the source of life and light, that can alone capacitate the conscience to rule supreme, in the direction of the faculties each to its highest aim, and according to its allotted purpose. That which is inspiration in one with the faculty of conscience thus illumined by the Holy Spirit, will without it consist simply of that indefinite intuition which comes from the predominance of conscience in its special, individual action on all states of the consciousness; whilst conscience almost repressed, or its existence practically ignored, abandons the mind to the phenomenal, or the simply conceptive, or to the result of a blending of these in their material and philosophic relations. Cousin allowed the special and personal manifestation of the conscience—which had led him to apprehend the product of all philosophy without following its laboured processes—to remain with him as the condition of the universal and the true, itself a confused blending of the conscience and the consciousness.

Locke escapes by limiting his own perceptions; Kant escapes in lines of endless continuity: in that infinity so precious to the German mystic; while Cousin, endowed with powerful intuition, is less of a philosopher than expounder of consciousness in its individual manifestation. Cousin, of all, came nearest to the reality; his own consciousness enabling him to excel in discernment of the nature and offices of the faculties. He may thus be said to have reached to the very gates of truth, though not divested of error, and still at an infinite remove from the absolute, for his system qualified every philosophic aberration in which the consciousness could be involved. Had the love of God predominated in his consciousness, he would, by the quickening of his spiritual nature, of his intellect to the discernment of true distinctions and classifications, and of his great perceptive powers, (no longer turned wholly on himself,) have discerned conscience as a faculty, whose proper office was to exercise a true discrimination over every mental state and condition; he would have been enabled to analyze the very consciousness itself, and attained to that Catholic and only true order, which every variety of mind illustrates, but which none can represent other than in a special phase. That order involves universal humanity, and awaits its full development in the time when the Spirit of God, kindling the consciences of men, and so bringing them into communion with Heaven, through His Church, shall, in the individual as in the mass, give place to the exercise of man's appropriate capacities, so that all these conforming to its ordained purpose, and fitly framed together, may grow up into an holy temple in the Lord.

The Prayers of the Bible, with their Answers. Collected by a Church Member. New York: A. S. Barnes & Co.

Many of the prayers here collected are of the nature of prophecies; and the answers, brought forward from different portions of the sacred volume, are simply theoretically, and in the mind of the compiler, the provided answers. Of the prayers of David, however, those which continually uprose from his heart to join the assembly of the great congregation, are omitted. The work is one, of not a few indications, of a disposition to a ritual form in public worship, although, indeed, neither the introduction nor the exposition of character and circumstances by which each book is prefaced, specially involves this application.

We may remark in this connection, that there is an unwillingness on the part of those out of the Church to conform to the past, so far as it teaches Catholic truth; and in each succeeding effort to supersede the Prayer Book of the Church, we recognize the work of men building on far lower ground, endeavouring to construct something more perfect because more nearly fashioned according to their own devices. The Prayer Book of the Church is but a Collect of the Bible and Testament as collated by the Fathers; and why will the heart of man be so stubborn as to deny its purity, we might add, its perfection? None dare controvert it; even the Romanists have never impugned its integrity. It is truly affecting to the Christian heart to witness the weakness and perversion of human nature, to seek after the gratification of every mental variety of form rather than accept it. Divines of different denominations, in any attempt, we will not say to rival, but to approach it, have been necessitated to accept, directly or indirectly, so far as they have been in any way successful, the conditions on which the Prayer Book was framed. These conditions have entered into their work, consciously or unconsciously, by its own influence or absorption of its spirit. The most beautiful passages even in extempore prayers are commonly quotations from it. The influence proceeding from and hallowing its pages constitutes its great character. And worthily so. It is no less than the charter of all the prayers and aspirations that the human mind is capable of framing; and so vast is its variety, so nearly does it enter into all the concerns of life, that with every effort of man to appropriate and involve its subjects in some like undertaking, it continues to this day to contain the only prayer for those who go down into the mighty deep, and pursue their perilous occupation among the waves. It answers, in fine, to every conventional condition. For the guidance of our families, and of all that we regard and love, where shall we seek the like out of this book of the Church?

We have to lament, indeed, that, even amidst the members of the Church, it is not fully appreciated; possessing, as it does, the transcendent merit, that it so nearly approaches to the Bible, as only to be rendered more fitting in the appointed services to which it has reference by conforming to that order in which God's holy men seek to apply the truth that the world may receive and know it—in the order in which our wants and necessities present themselves. From the love of God to good will towards men, all that exists in the heart in conscientious form, finds expression in its marvellous and unrivalled diction. It sets up no party claims, no individual views, but is as Catholic in principle as the truth, and as comprehensive as man's wants and necessities. Need more be said of it, than that it is the revealed inheritance of holy men? Why, then, will men spend their strength for naught, in putting forth such efforts after variety, when no object, worthy of the name, and no purpose higher than the endorsement of differences quite apart from the spirit and language of the Bible, appear to justify them? If they can produce a Prayer Book more individualized in its terms, more expressive in exhibiting the relations of man to God and the means of holding communion, to express better personal infirmities, and yet comprehend the yearnings of our common humanity, we would say, Amen. But the Prayer Book of the Church brings the Bible before our mind in the most acute and astonishing fidelity to all the varieties of devotion man is capable of uttering. In proof of this, witness the Collects, containing a prayer for every day in the year, for every condition of life and state of the soul, and even including a supplication of mercy for Jews, Infidels, and Heretics. In each instance, and in a few considered sentences, everything is said that can express the fulness and sincerity of the heart and the nature of the purpose in the petition. The love of novelty in variety, is a craving for an unsatisfying condition of the soul, far different from that state of feeling in which these prayers found existence. We are, indeed, to become as little children in the relation which we hold to

God, a relation especially manifested in the act of prayer; but not as children uttering incoherent or confused and blended expressions, springing from imperfect apprehension.

There was need, then, of all the considered labour which God sanctified to the perpetual use of His Church, in the collating of this Scriptural Prayer Book; and with all the eulogiums that learned men at different periods have passed upon it,—even celebrated sectarians affirming that it stood next in inspiration to the Bible,—its highest praise will always be found in its complete answering to the wants of devout worshippers, and in its comprehensive regard for that unity of spirit, in which the Church, as a united body, comes before God, for the impartation of that spiritual power which He has promised shall proceed from it in its corporate capacity, and so enable it to act upon the world without, and so bring every existing agency and influence into subjection. Even a synopsis of the subjects and objects of the separate collects of the Prayer Book, with an enumeration of its special prayers, would strike with wonder those who hitherto have but vaguely regarded it in its entirety.

Dreams and Realities in the Life of a Pastor and Teacher. By the Author of "Rolling Ridge," "The Parish Side," &c. New York: J. C. Derby.

The key note to this work is given at the end of the volume in a "letter from Castlereagh, the hero and author, to N. P. Willis, Esq.—subject, Medicine"—a letter which, if we are not mistaken, did actually appear, not long ago, in the columns of the *Home Journal.* It was the letter of an invalid; and the book before us is a faithful reflex of the "Dreams and Realities" of an invalid's life. Very gracefully written, full of noble thoughts, and pervaded by a spirit of Christian gentleness and charity, there is yet from beginning to end, a tone of unmistakeable sadness running through its pages. "In this work," the author, to use his own words, "has not attempted so great a folly as a real disguise, either of himself, or his friends and pupils. But he has grouped together some of the striking everyday facts of an interesting period of his life, to show that real life is all full of romance. In most respects, though there are fables in it, this story of Castlereagh is a true narration. Castlereagh represents a true person, although in the colouring and intensity of his portraiture, he is simply *ideal.*" Of course, such an assurance as the above cannot fail of investing these Dreams and Realities with an interest which the dreams of living men and the realities of actual life only can possess.

Chants and Tunes for the Book of Common Prayer: adapted to Congregational Use. Prepared at the Request, and under the supervision of a Committee of Clergymen. New York: Mason & Brothers.

This little work is the offspring of an incipient movement now going on in Philadelphia, for the introduction of congregational singing into our Public Worship, and has attached to it the approbation of the diocesan, and the majority of the rectors of that city. While, as we conceive, in its preparation there has not been recognized the proper standard as the means for attaining so important an end, it is yet a popular selection from the prevailing Hymnody. The restoration of the original melody, or rather of a scientific harmony, in conformity with their character, to the old tunes, such as "Tallis' Evening Hymn," "Lutzen," and others, is a great recommendation. The typography is good, (a desideratum in musical works,) and altogether the work is neatly got up, and in a convenient and portable form.

Home. By Anna Leland. New York: J. C. Derby.

New England appears to be the favourite field with romance writers of late years. In the work before us the sketches of scenery are certainly admirable, and the characters and incidents of the tale life-like and striking. "Home" claims, too, to be something more than a romance; for the author tells us in a brief preface, that "to the indulgence of the feeling that romance is, after all, less strange than reality, may be ascribed the origin of this unpretending volume." Like most other unpretending things, "Home" will be most valued when best understood; most lovingly cherished when most familiar.

The Great Rosy Diamond. By Mrs. Augusta Carter. With Illustrations from Designs by Billings. Boston: Phillips, Sampson & Co.

This is another beautiful book for the young, from the graceful pen of the authoress of the "Little Haymakers," "Juvenile Ballads," &c., and will no doubt become equally popular with earlier productions from the same source. Published in very taking form, and adorned with a number of clever illustrations.

The Violet, by the same authoress, and published also by Messrs. Phillips, Sampson & Co., is equally attractive.

Plain Talk and Friendly Advice to Domestics; with Counsel on Home Matters. Boston: Phillips, Sampson & Co.

Intended for servants chiefly, if not exclusively, this little Manual will probably be more largely read by housekeepers than by the former class of the community. It abounds with suggestions of practical value; and precept is everywhere enforced by illustrations which serve to soften down the purely didactic portions of the work, as well as to invest each chapter with an interest which will ensure a careful perusal to the end.

We have received the *Eclectic Magazine* for February. The present number contains judicious selections from the most respectable foreign periodicals, and appears to be more than usually varied and interesting. The reputation of this favourite monthly is among the established facts of our current literature. Published at No. 120 Nassau street, New York.

Leslie's Gazette of Fashion continues, in the February number, its brilliant commencement for 1856. The fashions are brought out simultaneously with those of Paris, and to these are added instructions in endless variety as to the appliances of the most *recherche* conceptions of taste to female costume.

The Panorama of Life and Literature, for February, contains a rich variety of articles and extracts, culled from the best periodical literature of the day.

The Sailor's Magazine, for February, contains the customary amount of interesting matter. The table of contents is more than ordinarily varied.

Advertisements.

PUBLISHED EVERY THURSDAY MORNING, AT TRINITY BUILDING, NEW YORK.

The Churchman.

THIS OLD ESTABLISHED CHURCH NEWSPAPER, WITH A VIEW to its greater practical usefulness in the cause of Religion and Virtue, is now placed in a position of entire freedom of all party and personal influences, so as to make it at once an independent and popular paper for the Church, and in furtherance of the moral and social improvement of the people. Its motto is, "The Church of the Living God, the Pillar and Ground of the Truth;" and it seeks, in a fearless and uncompromising spirit, to give the fullest and truest effect to the principles involved in this Shibboleth. Its great object is the assertion of that truth. It knows nothing of High Church or Low Church; but only The Church, in its Scriptural principles and Apostolic order. In pursuance of this righteous purpose, being no respecter of parties or persons, but going boldly for the truth, and striving earnestly against corruption and abuse, whether within or without the pale of the Church, this journal has recently excited much animosity in certain quarters where self-interested motives have prevailed. The honest and hearty feeling of right-minded Churchmen is therefore appealed to in support of a paper which is devoted to the cause of Christian truth in all its fulness and integrity. The unreality that unhappily abounds in the Church is a source of incalculable injury to her own interests, and to those of religion generally; and to remove this evil is one of its most anxious aims. Religion is the only thing that can rescue the country from the downward tendency of its political institutions; and this must be sought for in the Church. The value of the Churchman to this cause, in its present operations, is being testified to by some of the most influential of both clergy and laity, in all parts of the Union; and its claims to extended support are therefore put forth anew with the most trustful confidence. It has lately been pronounced of the Churchman, by one of its contemporaries, who consistently and decidedly dissents from its Church views, that "in its literary and typographical mechanism it takes a position which leaves it with no superior in the whole range of the American Press, whether secular or religious;" and to sustain this high character, no expense or exertion will be spared.

The Churchman is one of the largest papers published, consisting of *Forty Columns* of closely printed and mostly original matter; and in order to maintain its typographical superiority, it has just been provided with new fonts of the most approved types.

The terms of subscription are Three Dollars per annum, payable in advance.

☞ Select Advertising, (for which the extensive circulation of the Churchman renders it a valuable medium,) inserted on the most reasonable terms.

All Communications for the Editor, and Advertisements, must be addressed to the *Churchman Office, Trinity Building, Broadway, New York.*

ELECTRO-CHEMICAL BATHS.—DR. HANKINSON RESPECTFULLY announces to his patients and the public that he has removed from No. 200 Sixth Avenue to a larger and more eligible establishment, at No. 75 West Thirteenth street, near corner of Sixth Avenue. The important discovery made, or confirmed by an ingenious French mechanic, while occupied in gilding and plating under the Electrotyping process of Elkington, viz., that metals can be extracted from the human system by means of Electricity, has been for a considerable time the exclusive subject of Dr. Hankinson's scientific investigations and large professional experience. And he may now confidently claim that he has succeeded in creating it into a medicinal agency of the very highest importance, in the removal of deleterious matter from the human body, and the strengthening of wasted constitutions, in all the forms of rheumatism and female diseases, and indeed all maladies where the derangement is rather functional than structural. As Dr. Hankinson is the only member of the Faculty to whom this practice has been an exclusive specialty, his constant personal attendance will be a safe guarantee against the occurrence of any grave and appalling accident, to which the unprofessional application of the powerful remedy may hitherto have been exposed. Instruction given to students. Batteries for sale. A special department for ladies.
feb7-6m

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.
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PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

BY UNIVERSAL REQUEST—ONE WEEK LONGER.—JOHN R. SMITH'S GRAND TOUR OF EUROPE, AND SIEGE OF SEBASTOPOL.
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Every evening at 7¼ o'clock; and every Saturday afternoon at 3. The music by Mr. Alwyn Field, of London. ja31-3t

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dec13-3m R. H. & J. G. ISHAM.

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All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.
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THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman,* or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. fe7-6m

DENTISTRY.

DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

Second—The lessening of pain in extracting Teeth by local application.

Third—The insertion of full or partial sets, or single Teeth, on the atmospheric plan.

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Fifth—The operating department is attended by himself in person. The laboratory is also under his immediate supervision, and the best workmen employed.

"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

Office hours from 9 A. M. to 6 P. M.

COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.

COMPOUND TONIC GUM WASH, for restoring diseased, bleeding, or painful gums to a healthy condition. jan3-1y

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

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Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

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LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.
B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

FRAZIER KREPS, MANUFACTURER OF LARGE Glass and Picture Frames, Window Cornices, and other articles in Gold or Fancy Woods. Importer of Looking Glass Plates, and General Interior Decorator. No. 546 Broadway, New York. feb7-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
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SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

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CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, 249 FULTON STREET, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

MUSIC AND MUSICAL INSTRUMENTS.

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:
CC 8 ft. to G in alt.
Open Diapason, 8 ft.
Stop Diapason, 8 ft.
Principal, 4 ft.
Fifteenth, 2 ft.
Pedals, 2 octaves.
Mixture, 3 ranks.
Traverse Flute, 4 ft.
Salicional, 8 ft.
Flauto Dulcis, 4 ft.
Clarionet, 8 ft.
Violoncello, 8 ft.
Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of
HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire.
P. LYNCH.
Manufactory and Warerooms 883 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:
No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.

Also, a large assortment of Plain and Fancy

SILK, SATIN, AND VELVET VESTINGS

We have constantly on hand a large stock of

READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

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Made up in the latest and best styles, and of the best material.

GENTLEMEN'S FURNISHING ARTICLES,

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Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.
WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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feb24-1y

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C. V. B. OSTRANDER, President.
George W. Savage, Secretary. my3-1y

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REPOSITORY, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President—Richard Sill, No. 33 Pine street.
1st Vice President—Charles P. Burdett, No. 47 Fulton street.
2d Vice President—John G. Ambler, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. Wilson, No. 25 Beaver street.
Recording Secretary—Theo. R. McIlwaine, No. 43 Chambers street.
Financial Secretary—A. W. Hoffman, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

The World Abroad.

Great Britain.—The Imperial Parliament commenced its session on the 31st ult. Lord Palmerston had issued a circular to Government supporters requesting their attendance at the opening of the session, and stating that "public business of great importance will be brought forward without delay." The Lord President of the Council, Earl Granville, gave the customary dinner to Ministerial Lords, and Lord Palmerston to the Ministerial Commons.

The Address in the Commons was moved by the Hon. G. H. C. Byng, M. P. for Tavistock, and seconded by Mr. W. E. Baxter, M. P. for Montrose.

The Grand Riband of the Order of the Thistle, vacant by the death of the Marquis of Aylesbury, has been offered to the Duke of Argyll.

The Queen has appointed Robert Pashley, Esq., one of her Majesty's Counsel, to be Assistant-Judge of the Court of the Sessions of the Peace in and for the county of Middlesex, in the room of Mr. Serjeant Adams, deceased.

Mr. J. Clementson, who, having held the office of Deputy-Serjeant-at-Arms of the House of Commons for fifty years, is well known to the members of the Legislature, died lately at his residence, Felcourt Lodge, Torquay.

It is notified that his Royal Highness the Duke of Cambridge, General de la Marmora, General Airey, Sir Harry Jones, Admiral Sir Edmund Lyons, and Admiral Dundas, had arrived in London, from the Council of War at Paris.

Mr. Macaulay has resigned his seat in Parliament for Edinburgh, on the ground of impaired health. In his farewell letter to the constituency, he says—"You have borne with me in a manner which entitles you to my warmest gratitude. Had even a small number of my constituents hinted to me a wish that I would vacate my seat, I should have thought it my duty to comply with that wish. But from not one single elector have I ever received a line of reproach or complaint. If I were disposed to abuse your generosity and delicacy, I might, perhaps, continue to bear the honourable title of Member for Edinburgh till the dissolution of the Parliament; but I feel that by trespassing longer on your indulgence I should prove myself unworthy of it. I have therefore determined to dissolve our connection, and to put it in your power to choose a better servant than I have been."

The papers mention with manifest interest that Lord Cranbourne, who has been totally blind from infancy, lectured last week at the Kildown Reading-room, Kent, on "The Crusades."

The will of the late Thomas Cubitt, Esq., (the eminent builder,) is described as one of the longest on record, extending to 386 Chancery folios, covering 30 skins of parchment. The personal estate exceeds one million (termed in law of upper value), and is charged with the highest amount in the scale of probate duty, the stamp being £15,000. The widow has an immediate bequest of £20,000, and an annuity of £8,000.

The suspension has been announced of the house of Mr. William Schenck, a respectable merchant engaged chiefly in the trade with Newfoundland and North America. The liabilities are supposed to amount to about £30,000, or £40,000.

It is stated in the London papers, that a number of labourers are employed in Leadenhall-street in removing the granite stones, forming the carriage road, and laying down cast-iron perforated circular blocks, with which it is the intention of the Commissioners to pave the entire street and most of the principal thoroughfares in the city, according to the plan of which General Knapp, of the United States, is the patentee.

It appears that the annual value of the goods passing through Liverpool now amounts to £100,000,000.

It is mentioned that the expense of bringing to England and lodging in the Bank of England the monster freight of specie brought home in the West India steamer "Tyne" amounted to about £7,000. The expense of conveying it to London by railway after it was landed at Southampton was £225.

It seems that Queen Victoria, who has manifested such sympathy for the sick and wounded by presents of various kinds, has again sought to lighten the monotony of hospital routine, by sending several copies of appropriate songs for the amusement of the inmates of the General Hospital, Fort Pitt.

We see that public meetings are being held throughout England in aid of the Nightingale testimonial fund.

The papers give an account of four large guns, captured from the Sikhs, having arrived at the depot of the East India Company in London. They are seven feet long, and are intended to be placed on the granite platform at the base of the column erected in the grounds of Chelsea Hospital to the memory of the officers and men who fell at the battle of Chillianwallah.

France.—The Paris *Moniteur* of the 25th ult. gives an account of the banquet which followed the presentation of the Queen's honours to the French officers on the 25th. Lady Cowley sat on Prince Napoleon's right, and Lord Cowley opposite to them. The Prince proposed the Queen's health, and in doing so said: "If devoted, as we are, to the most just of causes, we needed any encouragement or recompense, we should find it in the brilliant testimony of the favour of an august sovereign, and the gratitude of a great nation, our ally. Let us drink, in the name of the Army, to the Queen of England." Lord Cowley proposed a sentiment in favour of the early conclusion of peace, and that the new negotiations might give to the Allies, and particularly to the English people, the satisfaction of seeing the evils of war concluded. The *Moniteur* says that this fête will cement the alliance of France and England, on which reposes the future peace of the whole civilized world.

Austria.—The Vienna correspondent of the *Times* states that in the capital the most strenuous efforts are making to induce England not to insist on the disarming of the Russian fortresses on the eastern shore of the Black Sea. Great complaints are made of the inconceivable obstinacy of Sir Hamilton Seymour in this matter. It is feared the British Government will not consent to sign the preliminaries of peace until a perfectly clear interpretation has been given to the fifth proposition.

Russia.—The *Constitutionnel* publishes a letter, dated St. Petersburg, Jan. 16, giving an account of the effect produced at the Russian capital by the Czar's acceptance of the Austrian proposals: "A report is going the round like wildfire. The Emperor is said to have given his adhesion to the Austrian *ultimatum*. No one will believe it to be true. Nevertheless, it is so. No member of the Imperial family, or of the Council of the Empire, not one of the Ministers, not even M. de Nesselrode, could have predicted this morning the pacific reply of the Czar Alexander II. For the last two days, Prince Alexander Gortschakoff, the Russian Envoy at Vienna, has kept the telegraph in continued play, appealing to the good sentiments of the Russian Government in favour of peace. He pointed out the serious consequences that would result from a categorical refusal."

The War.—Intelligence by the *Persia*, which left England on the 26th ult., confirms to a certain extent, the news of certain prospects of approaching peace; but still there is nothing very definite. The London *Atlas* says:—"Austria appears to have been in secret understanding and communication with Russia, and to have acted under advice from St. Petersburg in preparing her so-called *ultimatum*. The Vienna press is ordered to write up the peace, and the *Donau* has been seized and confiscated for venturing to express some doubts. Prussia, of course, claims a large share of the honour of getting Russia to accede to what in fact are her own propositions, and which, to all appearance, she intends to keep clear of any interpretation really injurious to her interests." The same well-informed journal says, that the British Government has "reserved to itself the right of adding further propositions to those contained in the Austrian *ultimatum*; but it is contended by the friends of Russia that they cannot now be considered as essential to peace, but merely matters to be talked about and to take their chance." The London *Times'* Vienna correspondent, writing on the 20th ult., says:—"The prevalent report that the generals of the hostile armies have received telegraphic orders to suspend hostilities is false. It would be contrary to all diplomatic usage to issue such orders before the preliminaries of peace have been signed, and that they will hardly reach this city before the 23d inst., you learned by my letter of yesterday. It is credibly stated that neither the British nor French Minister at this Court has yet received from his Government powers authorizing him to sign the preliminaries. The seat of the future peace congress is not yet fixed on, but some out-of-the-way place is likely to be chosen, where the diplomatists will find good food and lodging, and nothing to distract their attention from their important duties."

* * *

New York Society Library.—The New York Society Library has unquestionably had an intimate connection with the literature of this city, and, no doubt, will have for an incalculable length of time to come. This influence is not, as one might suppose, a mere theme for passing recognition, or superficial regard, but a tangible reality, to be traced in very evident manifestations, not the less so, because superficially, if at all, regarded by the mass. It is with pleasure we learn that the lately appointed librarian of the Library designs on Friday evening, the 15th inst., giving a private lecture at Hope Chapel on its past, its present, and its future. This exposition will, no doubt, disclose a variety of curious and entertaining matter; for, identified as such an institution necessarily must be with the general advance of literature in our city, the lecture will command attention from all disposed to look at cause as well as effect.

Marriages in Boston in 1855.—The official returns report that the number of certificates of intention of marriages issued in Boston during the year 1855 was 3,061, being a decrease of 268 from the number of the previous year. The number of marriages recorded as solemnized in 1855, was 2,885, being 273 less than the year preceding. There were 35 coloured couples married, in addition to nine instances in which the grooms were coloured, and the brides white. One of the first named was a youth of 18 united to a girl of the same age. Another was that of a widower of 40 to a girl of 18. Among the instances of disparity in the ages of couples, was that of a widower of 74 who took for his third wife a widow of 44, while another chose for his *fifth* wife a maiden of 28 years. The oldest male married was a widower of 91 years to a maiden lady of 71.

Clerical Changes.

The Rev. William R. Babcock has been compelled by sickness in his family to resign the rectorship of Trinity Church, Natchez.

The Rev. George C. Street, late of the diocese of Toronto, Canada West, has been received, with letters dimissory, by Bishop H. W. Lee, into the diocese of Iowa, and is in charge of a school in the city of Davenport.

The Rev. Olcott Bulkley has resigned the charge of his parish in Fluvanna county, Virginia.

The Rev. Hiram W. Beers, Deacon, has taken charge of Grace Church, Lyons, Clinton county, Iowa.

The Rev. W. B. Colburn has taken charge of Christ Church, Swansea, Massachusetts.

The Rev. Samuel Benedict, having been unanimously elected assistant minister of Trinity Church, New Haven, has resigned the rectorship of St. James' Church, West Hartford, and will enter immediately upon the duties of his new charge.

Died.

On Sunday morning, February 10th, of dropsy on the brain, Chauncey Eldridge, youngest son of Richard and Lucy L. Sill, aged 1 year 5 months and 29 days.

Departed this life, in the 20th year of his age, on Monday morning, at 6 o'clock, the 4th inst., the soul of John Henry Grigg, the son of the Rev. John Grigg, of Port Jervis, New York, after a protracted illness from consumption of about seven months' duration.

His father's namesake, and born on the same month and day with himself, his departure has inflicted a cutting pang upon his heart, which none but a parent can feel; as it had been his fond hope to have him devoted to the ministry, being possessed of a remarkable precocity of intellect and bodily growth, which latter had been unequal to the expansion of the former, and which he fears armed the vindictive enemy with the envenomed lancet which levelled him the victim of so premature a grave. He had studied and tasked his juvenile faculties in the science and duties of elementary law, and he bid fair, if an all wise Providence had so permitted, of becoming an illustrious ornament and support to the profession. The dear boy had, after finishing his studies in Trinity School, indulged a noble independence and ambition of soul to earn his own living, and thus aid his father, who had tenderly loved and nurtured him to manhood; and he really seemed to all with whom he mingled in business and social communion, to converse with the experience and knowledge of a man many years older than himself; and at the age of 17 he delivered a most respectable lecture at Port Jervis, which was considered much in advance of his years; and about the same time he constructed, with the aid of his elder brother, an electric telegraph from his father's residence to the hall where he preached, more than a half a mile in length, which most successfully worked, both felling and erecting the posts, fixing the wires, and afterwards removing the same when he left Port Jervis to become occupied in legal studies in New York.

He acquired by his own private indefatigable industry an intimate knowledge of the French language, and an acquaintance with sacred music, for it is a remarkable fact that without any previous knowledge of the latter, in the space of less than three months, he became almost complete master of the melodeon and the organ, so that he could read and play almost any sacred air at first sight, and he has actually led the music for his father in his hall of worship on several occasions, and also in this city to aid the services of a mission free church. About two years ago he voluntarily came forward and renewed the promises that his parents made for him in Baptism, with his two brothers, in the rite of Confirmation, administered by the late Bishop Wainwright, when he visited Grace Church, Port Jervis, for that purpose, just before the death of his last surviving sister, Mrs. Sarah V. R. Rogers. From that time he became more or less, when his health allowed him, occupied in literary pursuits, aiding a little while with uncommon talent and spirit a popular periodical of this city, and finally, in the closing winter of last year, he became attacked with hemorrhage of the lungs, from which he partially recovered, when he went to a law office in New York, which he was compelled to leave the beginning of last July, and go into the country, as advised by his physician, and endeavour to throw off by fresh air and exercise the deadly disease that was beginning to prey upon his lungs. Severe exercise and cold brought on a congestion of the lungs, and after partial recovery, he gradually grew weaker after the most assiduous nursing and kind devotion of his mother, who, for several months, scarcely left his room night or day, and after she had ministered to the restless vigils of Sunday night last, went to his bedside, when called by him, about five o'clock in the morning, when he whisperingly inquired of her whether it was yet day, and on being told that it was not, he peacefully replied that he saw the sun, and she supposing him to be quietly slumbering, became soon apprised of the solemn fact that the Sun of Immortality had risen indeed upon his deceased body before her. He had always confessed and lamented over his exposure to the wrath of a just God as a sinner, and it is earnestly believed from his knowledge of the atoning sacrifice of the Saviour, that he had thoughtfully and seriously given his heart and life to God through Him alone. The funeral services were performed in Trinity Church on Wednesday morning last, over his remains, by the Rev. Ralph Hoyt, of the Church of the Good Shepherd, who, afterwards, made some most touching and appropriate remarks, and he was committed to the family vault in Trinity Church, to sleep with his sister, who lies there until the angel from Heaven shall blow the final trumpet for judgment.

In connection with this solemn and sweet hope, the writer would record a singular anecdote of this beloved boy, which inspired him with religious impressions from his earliest childhood. When about four years of age he was kneeling with his little brother, four years older than himself, upon a sofa looking out of the window, on a fine clear morning, upon the beautiful summer sky and scenery of Woodstock, Vermont, when all of a sudden his attention was arrested for some time by something he appeared to contemplate, and he cried out to his brother, jumping down upon the floor, that he saw Christ coming with an army of angels in the sky; and when he attained the age of fourteen, in answer to an interrogation addressed to him by the writer, replied by drawing out a picture with a pencil of his recollection of the singular phenomenon that he said had been impressed upon him, representing the Saviour descending from heaven with a retinue of angels on either side, and behind him, in the perspective, seemingly an innumerable multitude, and all enclosed, as he thought, in an elliptical canopy of clouds. Although this might have been only a childish imaginative illusion, yet this singular impression lasted through life; but he was never a believer afterwards in any of the popular mysticisms of the day, but a calm, serious, philosophic reasoner; and the humble, fervent trust of the writer, his beloved friend, who has written this notice of him, is that he may be descried by him with the holy crowd he fancied he saw coming on the last day from Paradise to meet the pious quick and dead of the first resurrection, to be forever with the Lord Jesus, with all the bereaved members of his surviving family circle, whose hearts have been so lacerated by his abreption from their fond society.

A Weeping Survivor.

Among the first mourning lines imprinted on the fair unwritten page of the New Year, were those which announced to a wide circle of sorrowing relatives and friends, the decease of Mrs. Matilda Gibbons, widow of Major James Gibbons, of Albany. Lives so imbued with the spirit of earnest, unobtrusive piety, are too beautiful to contemplate, too useful for study and imitation, to be allowed to pass away without some public tribute. While on earth, praise would have seemed but vain glory in the sight of one who so consistently sought the retired paths of life, and ever walked so humbly and so closely with her God. But now that her "warfare is accomplished," the church of which she was for so many years a faithful member, calls loudly upon us to bear testimony to her unpretending, yet exalted worth. Descended from one of the earliest rectors of the ancient Church of St. Peter's, at Albany, she was in infancy dedicated at its sacred font in Holy Baptism, and early in life became a participant in the "blessed communion of the body and blood of our Saviour Christ," ever after "entering its gates with thankfulness, and its courts with praise." St. Peter's was truly the home of her holiest affections, and its poor the object of her tenderest care. Her words of sympathy and counsel were better to them than silver and gold, for she spoke in the spirit of Him who had called them "His own." When death entered her family circle, she fled to the sacred courts of her beloved church for shelter and relief. It was indeed her refuge from every storm. She remarked once to a friend that she never carried a burden to that sacred altar, but she could lay it down, coming thence strengthened and refreshed. Walking serenely amid the trials of life, she neglected none of its duties. Her cultivated and well balanced mind gave her peculiar influence over those with whom she was brought in contact, and her wise and gentle admonitions have already brought forth fruit in her own domestic circle.

"Be thou faithful unto death, and I will give thee a crown of life." Let this promise dry the tears of her sorrowing children and friends. "May we die the death of the righteous, and may our last end be like hers."

Notices.

A Free Word for a New Free Church.—The Church of the Good Shepherd, in this city, was organized some ten years ago, and it has ever since been doing what it could to fulfil its mission of mercy with special reference to the poor. Through its ministrations many have been gathered from the wicked world into the fold of Christ; and many have gone from its humble seats to the seats above.

Having suffered much disadvantage hitherto by reason of having no permanent place of worship, the Rector has determined, with the divine blessing, to erect a suitable edifice upon an eligible site, that has been obtained in Fifty-fourth street. It is to be a plain brick building, and the basement is to be ready for occupancy in June.

For the information of those that may feel an interest in the work, the following statement is respectfully submitted.

First. The Church of the Good Shepherd is to be emphatically free; free for all worshippers, and free from all debt.

Second. Its chief function is to preach the Gospel to the poor—by divine service, visitation, instruction, and by affording food, raiment, and medical aid, as circumstances may require.

Lecture.—P. E. Brotherhood of N. Y.—The Tenth and last Lecture in the course for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, February 19th, at 8 o'clock, by the Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont. Subject: *Mohammed, his History and System as compared with Christianity.* Admission, 25 cents.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A special meeting of the Board of Managers of this Society will be held in the Sunday school room of the Church of the Ascension, on Monday evening next, the 18th inst., at 7½ o'clock.

By order of the President,

Thomas P. Cummings, Recording Secretary.

New York, February 13th, 1856.

Sermon.—P. E. Brotherhood of N. Y.—The sermon preached by the Rev. Professor Mahan at the late anniversary will, by request, be repeated in Christ Church (Eighteenth street) on Sunday evening next, the 17th inst. Divine Service to commence at 7½ o'clock. A collection will be made in aid of the Charity Fund of the Brotherhood.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

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Acknowledgments.

Free Church of the Good Shepherd.

Received from S. R., $5; from S. T. S., 10.

This assistance was most timely, and the donors will please accept the grateful thanks of

Ralph Hoyt, care of T. N. Stanford, Esq., 637 Broadway.

Grace Mission Church, Williamsburgh.

The following note with $20, by mail, has been received:

"Rev. A. Guion, please accept the enclosed for his own use. From a Friend."

For such encouragement in the work of erecting a Church, and of preaching the Gospel to the poor, this unknown friend will please accept my sincere thanks. Surrounded with indifference, neglect, and wickedness; with trials and discouragements thick along the way, how such kindness cheers and animates the missionary in his heavenly Master's work.

In the *Churchman* three weeks ago, under Grace Church, $60 was acknowledged from Rev. M. Van Wyck; it should have been Piere M. Van Wyck.

Alvah Guion, Rector and Missionary.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Subscribers—(of $15 at one time, or $5 per annum for three successive years.) Miss Norseworthy, Mrs. A. L. Phelps, Miss Wilkes, Mrs. Gillelan, Edgar Howland, J. L. Aspinwall, Mrs. W. H. Aspinwall, Mrs. J. J. Jones, Mrs. Renwick, George J. Morgan, Mrs. Charles Minturn, Mrs. D. Field, Mrs. D. Stevens, H. A. Wilmerding, Eliza Kerr, H. H. Elliott, Sarah McCaig, Mrs. A. Schermerhorn, Mrs. John Haggerty, Mrs. Simeon Draper, Mrs. Burnham, Mrs. P. G. Stuyvesant, Mrs. Valentine Morris, Miss Margaret Jaiot, Mrs. Douglass Cruger, Miss M. S. Jones, S. Van Duzen, Augustus Bleecker, Lewis Popham.

Donors—Miss Bayley, $25; a lady, 20; a friend, 15; W. H. Townsend, 10; Mrs. R. Le Roy subscribed $10 per annum for 3 years, $30; Jacob Le Roy subscribes $10 per annum for 3 years, $30; Miss Lane, 5; a friend, 5; O. T. Cammann, 5; Mrs. D. W. Catlin, 5; a friend, 5.50; Mrs. N. P. Bailey, 5; a lady, 5; cash, 5; Mrs. F. Rodewald, 5; Mrs. Wagstaff, 5; C. A. Currie, 5; Pierre Humbert, 5; Edward Rachan, 5; E. Townsend, 5; Mrs. Wisner, Goshen, 5; Mr. I. Sturges, 5; donation, 5; Mrs. Strachan, 2; a friend, 2; cash, 1.

These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due. Donations and subscriptions may be sent to Mr. T. N. Stanford, No. 637 Broadway, or to Mrs. Henry A. Coit, Treasurer,

No. 55 Clinton Place.

Free Church of the Epiphany.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:—From H. R., $10; from Mrs. C. M., 2; from a friend, a bundle of clothing; from Mrs. G., 10; by Thomas N. Stanford, Esq., from X. H., 20.

Lot Jones, No. 77 Second Avenue.

February 12, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges for the poor, from Cristabel, $2; Miss U., 1; R. F., 5.

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary, No. 171 East Seventeenth street.

St. Simon's Church.

The Poor.—The undersigned gratefully acknowledges the receipt of the following donations: From S. C., $20; from A., 5.

Further donations are earnestly solicited, and may be left with Messrs. Stanford & Swords, No. 637 Broadway, or with

Thomas Cook, No. 276 Houston street.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offerings, viz.: From a Maryland Churchwoman, per Samuel J. Donaldson, $5; from a lady, per Samuel J. Donaldson, 17 cents; from the Church of the Holy Innocents, New York, Rev. R. S. Howland, Rector, per Thomas N. Stanford, Esq., 49.30; Christmas offering of Sunday school of Christ Church, Poughkeepsie, New York, per Rev. Samuel Brul, Rector, 32.07.

J. Lloyd Breck, for the Chippeway Mission.

St. Columba, M. T., January 28, 1856.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, since the acknowledgment of the 7th of January, viz.:

From St. Paul's Church, Williamsburgh, Rev. E. Embury, $10; St. Peter's, Brooklyn, Rev. John A. Paddock, 36.55; St. John Evangelist, Stockport, Rev. J. Hollingsworth, 8.32; St. John's, Delhi, Rev. William Walsh, 5; Messiah, Brooklyn, Rev. R. S. Walker, 10.31; Christ, Rye, Rev. E. C. Bull, 26; St. James', Goshen, Rev. S. C. Thrall, 12.42; St. George's, New York, Rev. Dr. Tyng, 220.30; Grace, White Plains, Rev. Dr. Harris, 5; St. Matthew's, Unadilla, Rev. S. H. Norton, 10.47; St. John's, Cohoes, Rev. Theodore Babcock, 2.51; Christ Church, Morristown, Rev. C. H. Gardiner, 8. Total, $354.88.

C. N. S. Rowland, Treasurer, No. 55 Water street.

February 9th, 1856.

Business Notices.

Piano Fortes, Melodeons, Musical Instruments, and Music.—Jacob Chickering's (Boston) *unrivalled Pianos, Bennett & Co's Pianos, with Hall's Celestial Attachment*, Goodman and Baldwin's Melodeons, and a fine assortment of all kind of Musical Instruments and Music, are now offered at lower prices than can be furnished at any other house in this city. Second hand Pianos from $45 to $150; and new Pianos from $175 to $600.

Orders from the country solicited, and a full guarantee in all cases given, and perfect satisfaction to the purchaser.

The world is challenged to produce a more perfect toned instrument than those made by Jacob Chickering.

A. P. Higgins, (Successor to Bennett & Co.)

dec27-3m No. 303 Broadway, N. Y.

Bookkeeping, Writing, and Arithmetic.—Dolbear's Academy, No. 609 Broadway, is the largest Commercial School in this city. The teachers are practical business men, and are therefore capable to qualify young men for business-houses and banks. There are eight private rooms, and every student receives individual instruction.

ja24-tf

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. Stearns, General Agent,

nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by Lyon & Lamb,

my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.	2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice

nov22-3m

Advertisements.

Annual Statement of the Business and Condition of the Manhattan Life Insurance Company of New York. January 1, 1856.

Capital Stock,		$100,000 00
Reserve of January, 1854,		82,548 25
Balance from business of 1855,		108,298 58
Amount of Premiums received during the year,	$155,221 03	
Amount of Interest and Discount,	31,624 75	
Amount of Dividend-Annuities, &c.,	7,185 02	
		194,030 80
Balances due Sundries; for Dividend of 1854, Agents' balances, &c.,		10,392 88
		$495,270 51
DISBURSEMENTS.		
Claims by death,	72,618 00	
Expenses, Taxes, Salaries, Commission, &c.,	25,536 21	
Re-Insurance, and Purchased Policies,	9,049 63	
Dividends on Capital,	7,500 00	
	114,703 84	
ASSETS.		
Bonds and Mortgages on property in the cities of New York and Brooklyn, worth double the amount loaned	168,800 00	
Premium Loans at 7 per cent. interest	156,602 88	
Agents' accounts for Premiums in course of collection and transmission,	30,420 42	
Cash in Bank and on hand	5,330 68	
City Bonds and Stocks,	4,850 00	
Deferred Premiums, accrued Interest, and Furniture,	14,562 69	
		$495,270 51

The Directors have, after appropriating a Provisional Fund of Two Hundred and Seventy-one Thousand One Hundred and Ninety-three Dollars Eighty-Seven Cents ($271,193 87) over and above the Capital Stock of One Hundred Thousand Dollars, declared a Dividend of Interest of Six per cent. on the Scrip for Profits declared January 1st, 1854, payable to the holders thereof, on the adjustment of the premiums for the current year.

N. D. Morgan, President.

C. S. Wemple, Secretary. feb14-tf

Wet Goods! Wet Goods!! Wet Goods!!!

10,000 yards black and coloured Silks, very cheap.
15,000 yards wet De Laine, 1s., worth 2s.
100 pieces wet Linen Damask—a great bargain.
150 pieces of wet Shirting Linen, 2s. up.
150 pieces wet Linen Sheeting.
200 dozen wet Linen Napkins.
150 dozen wet Damask Table-cloths.
1,500 pieces wet Blankets, very cheap.
2,500 Shawls, but slightly wet.
500 pieces White Flannels, 1s., cheap at 2s.
1,000 Cloaks, from 2s. up—a great bargain.
1,500 dozen coloured Hose, at 1s., worth 2s.
250 dozen wet Linen Handkerchiefs, at 6d.
275 dozen wet Linen Handkerchiefs, at 10d.
800 dozen wet Linen Handkerchiefs, at 1s., cheap at 2s.
1,000 Gloves, kid, from 1s. 6d. pair, up.
Also, an immense lot of Needlework, at great bargains.

All of the above goods will be sold at prices that will astonish the community, and the subscriber would most respectfully suggest the great advantage of calling early, before the store becomes too crowded. By doing so, you will secure prompt attention and the first choice. Goods sent to all parts of the city, Williamsburgh, and Brooklyn.

Andrew G. Colby,

feb14-tf No. 289 Grand street, corner of Eldridge.

Office of the Domestic Annunciator and Bell Telegraph Company, No. 5 Nassau Street, New York.—The undersigned would respectfully call attention to the above splendid and compact improvement. The Company is now prepared to put these celebrated machines in private houses. They entirely supersede the ordinary bell, and have been pronounced to be "the best of all modern improvements." They are, in fact, a "Printing Telegraph," and should be in every house. The machine is simple, and will be warranted by the Company in all respects. The Annunciator which has been in use over ten years in the Astor House, and now in every Hotel in this city, as well as all over the country, was manufactured under the same Patent. The Company possess the exclusive right, and is alone authorized to put their machine in dwellings and private boarding houses. The opinion of the press on this machine may be gathered from the following, taken from a few of the city papers:

[New York Express, November 9th, 1855.]

We have just seen an admirable "abbreviation" of the Annunciator, which has been in use during several years past, in the various hotels of our city. This Domestic Annunciator is simple in its construction, is contained in a small box, can be made to communicate with any number of rooms, and cannot become disarranged by carelessness or rough usage. We would particularly advise an examination of this improvement by architects and builders; modern houses should be fitted with it, for it must eventually supersede all bells. The Domestic Annunciator may be seen at No. 5 Nassau street, New York.

[Atlas, November 11th, 1855.]

Annunciator and Bell Telegraph.—This article, which is used in every hotel of note in the country, is certainly designed to supersede the domestic use of bells; the Company being prepared to put them up at very little cost. No first class house should be without one of these elegant and unequalled conveniences. The office of the Company is at No. 5 Nassau street.

[Mercury, November 18th, 1855.]

A necessary convenience in hotels and first class houses, is the Patent Annunciator and Bell Telegraph; an invention designed to entirely supersede the use of the old fashioned styles of bells. It is a neat, cheap, and convenient improvement, as will be seen by all who examine it at the Company's Office, No. 5 Nassau street.

[Independent, November 22d, 1855.]

Substitute for Bells.—We have seen an ingenious substitute for bells in houses, called the Domestic Annunciator, for sale by the Bell Telegraph Company, No. 5 Nassau street. The principle is the same with the Patent Annunciators used in hotels, which are found both convenient and useful. We understand they have been introduced into many new and first class houses.

[Despatch, November 25th, 1855.]

We do not believe that there is a better machine for the purpose intended, than the Domestic Annunciator. It must *entirely supersede* the use of the bells in private houses, as it *has already done in hotels*. The machine is simple, and occupies but a small space—avoids the inconvenience of a multiplicity of bells, and indicates *directly* upon a dial where the help is required. Although we are not practical machinists, so simple is the construction of the Annunciator that it would seem *almost impossible* to become disarranged. We have no doubt but when known it will be *universally* adopted. It is a beautiful article and will well repay the curious in these matters to call at the office of the Company, No. 5 Nassau street, and examine for themselves.

[Courier, December 9th, 1855.]

Something New.—If the reader will turn to the advertisement of the Domestic Annunciator and Bell Telegraph, he will find something worth his attention. This apparatus should be in every house. It is simple, reliable, and saves a vast deal of trouble. It can be put into any house, and should be in every boarding house in the country. The office is No. 5 Nassau street.

All orders to be addressed to

Edward A. Trappan, President.

☞ Several State and City Rights for sale. feb14-3m

The Ladies' Memorial of Bishop Wainwright.—A Church with Seats Perpetually Free.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, Mary E. Bleecker, Secretary,

New York, Jan. 1, 1856.-1y No. 219 West Fourteenth street.

The Smithsonian House—on the European Plan.

Broadway, corner of Houston street, New York,
On the same block with the
Metropolitan Hotel and Niblo's Garden.

Price of Single Rooms, 50 cents, 75 cents, and $1 per day. Parlours and Bedrooms, $1.50 to $3 per day.

Meals extra, and as ordered.

THIS NEW AND LARGE HOTEL.

Newly furnished and in thorough order, heated throughout by steam, and with all the appointments of the highest priced Hotels, respectfully invites the attention of the travelling public.

ja31-6t Sidney Kopman.

WANTS.

Wanted.—By an English Lady of Experience, a Situation as Housekeeper in a private family. The care of children would be no objection. Respectable references given and required. Address or call, M. J. H., No. 154 West Thirty-eighth street.

Two Lads, of Respectable Parentage, and possessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

A Lad Wanted, Who Can Set Type Well, and read manuscript readily, to learn the business in the office of a Religious Newspaper. To a boy of good moral character and studious habits, it would be a desirable situation. Address R. S. T., Box 1,603 New York Post Office. ja31-tf

The Undersigned Will Attend to the collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21-tf Robert Nisbett.

Families in Want of Female Servants, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. Watts.

je21-1y

Domestic Servants.—The Clergy, Church Families, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.

mh1-1y

PUBLICATIONS.

Maria Cheeseman; or, the Candy Girl. With a Preface by Rev. J. W. Alexander, D. D. 160 pages, 18mo, illustrated by several engravings from original designs. Price, 37 cents. A book of rare interest. It gives us a faithful and impartial history of the rescue of a little girl from poverty and wretchedness, and her restoration to her friends, by the intervention of the Sunday school. For sale by G. S. Scofield,

feb14-3t No. 147 Nassau street, New York.

"Trinity Church Case."—By Rev. John Morgan. For sale at Wiley's, Dana's, Stanford's, and Randolph's. All on Broadway.

Novello's Cheap Music, (Imported from England,) 389 Broadway, N. Y.—Sir John Hawkins's General History of the Science and Practice of Music. Price $8.75, bound in two volumes. Supplementary Volume of Portraits, $3.50, in paper covers; $4, bound in cloth. In the present age, when public attention is so extensively directed towards the study and practice of Music, it has been thought that a new edition of Sir John Hawkins's valuable History of Music would prove peculiarly acceptable, as being by far the best history of the art extant. It was formerly a very scarce and expensive book, but the present price, $8.75, bound in two volumes, places it within the reach of both amateur and professional musicians. The large subject of a History of Music, embracing heterogeneous matter, and the result of wide research, makes it a storehouse to which a definite clue is required to give ready access. This will be found in the new and compendious Indexes, which have been carefully compiled, and added to the present edition. The whole matter occupies more than 1000 large pages of close print, with more than 200 wood-cuts, and provides the material for many a long winter evening's amusement by their perusal.

VALUABLE LIBRARY WORKS, (English School.)

Boyce's Collection of Cathedral Music, Vocal Score, 3 vols., $31.50. Boyce's own Services and Anthems, 4 vols., $21. Bennett's Cathedral Music, $2.50. Clark Whitfeld's Services and Anthems, 4 vols., $15. Croft's 30 Select Anthems and Burial Services, 2 vols., $13. Green's 40 Anthems, 2 vols., $13. Kent's Services and 20 Anthems, 2 vols., $8.75; same in octavo, $4. The Motet Society's Publications, 3 vols., $15.75. Novello's Cathedral Choir Book, 2 vols., $10; or 8vo., $6.75. Purcell's Sacred Music, 4 vols., $37.50. Rimbault's Cathedral Services, 1 vol., $10.50. No. 2 Catalogue of English Sacred Music, gratis, or post free, 1 cent.

J. Alfred Novello,
69 Dean st., Soho, and 24 Poultry, London;
feb14-tf and 389 Broadway, N. Y.

Ivison & Phinney, Publishers, Have Now Ready Cousin's Elements of Psychology.

Elements of Psychology; Included in a Critical Examination of Locke's Essay on the Human Understanding, and in Additional Pieces. By Victor Cousin. Translated from the French, with an Introduction and Notes, by Caleb S. Henry, D. D. Fourth Edition. Revised and enlarged. 1 volume, large 12mo., 568 pp. Price $1.25.

The Publishers have the pleasure of bringing out, in a handsome form, a new edition of this celebrated work, revised according to the author's last corrections, and greatly improved by a number of important additions.

Of the character and value of the work it is scarcely necessary to speak.

Sir William Hamilton, who stands confessedly at the head of living British philosophers, pronounces Cousin "the first philosopher of France," and declares that "to him belongs the honour of doing more himself, and contributing more to what has been done by others, in furtherance of an enlightened philosophy, than any other living individual in France or in Europe."

The Edinburgh Review, not long since, speaks of Cousin as "a writer whose pointed periods have touched the chords of modern society, and thrilled through the minds of thousands in almost every quarter of the civilized world."

The examination of Locke's Essay, which makes up the principal part of this volume, is one of the best of Cousin's productions. It has been the subject of special eulogium by the most eminent authorities (including those just referred to), and is acknowledged to be an unrivaled specimen of philosophical criticism—saying, according to Mr. Morell, the learned historian of Philosophy in the nineteenth century, "all that ever need be said about the Essay on the Human Understanding," and with a "power of expression and perfect finish of style" no less remarkable than its admirable clearness of analysis. And, finally, the work is to be commended as by far the ablest, the clearest, and most popular refutation of the Sensualistic Philosophy that has ever been put out; establishing the foundations of Morality and Religion against the destructive principles of Sensualism.

The translation by the Rev. Dr. Henry breathes the very spirit of the original, and is embued with all the enthusiasm of Cousin.

Copies sent by mail, for examination, post-paid, on receipt of the price named.

Just Published.—A Magnificent Steel Engraving, Entitled

American Christian Union.

Size of Engraving, 30 inches by 22 inches. Engraved upon Steel by T. Doney, from a Painting by Eugenio Latilla, M.S.B.A., after Daguerreotypes by M. M. Lawrence. The publisher of the "American Christian Union" takes great pleasure in presenting this elegant, artistic production to the favourable consideration of the public, confident that it is far in advance of any similar production by American artists; and also that it will meet with a generous patronage by the Christian and Philanthropist of every Protestant denomination. The Picture contains life-like Portraits of over Forty Eminent Divines, among whom are the late Bishop Wainwright, Drs. Cone, Halsey, and Spencer; also of the Revs. Henry Ward Beecher, Drs. Bacon, Ferris, Tyng, Potts Hutton, Cox, Taylor, Nott, Beman, Sprague, Adams, Dewitt, Armitage Spring, Kirk, Dowling, &c. The most flattering testimonials of the work have been received, from which we quote a few extracts:—

[From the Christian Watchman and Reflector, Boston.]

As an American Work of Art, we cheerfully recommend this beautiful picture to the Christian public.

"It may be recommended as contributing all that art can offer to the ideal realization of the union of the Sects."—*Churchman.*

"It is a Christian idea happily illustrated, and the portraits of those with whom I have the pleasure of being acquainted, are very satisfactory."—*Washington Irving.*

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"It is a work of unusual merit. I regard it, as a whole, the best execution of the kind I have seen."—*Rev. Isaac Ferris, D. D.*

"In point of artistic excellence, I think it equal, if not superior, to any similar work of equal magnitude ever produced in this country."—*J. Dowling.*

"We have never seen so large a group in which the portraits are so generally striking and correct."—*Independent.*

Published by W. Pate, No. 16 Burling Slip, New York. Price $5, and sent free to any part of the United States. Agents wanted, who will be supplied with specimen copies, terms, and circulars, upon remitting $3. feb7-4t

To Persons Out of Employment.—The Best Books for Agents.—Send for a Few Copies and Try Them Among Your Friends.—Robert Sears publishes the following popular Illustrated Works, and for the sale of which he desires an active Agent in every County of the United States. A small capital of $20 or $25 only is required. The most elegant and useful volume of the year—Sears' Great Work on Russia.

I. Just published, an Illustrated Description of the RUSSIAN EMPIRE. Being a Physical and Political History of its Governments and Provinces, Productions, Resources, Imperial Government, Commerce, Literature, Educational Means, Religion, People, Manners, Customs, Antiquities, etc. etc., from the latest and most authentic sources. Embellished with about 200 Engravings, and Maps of European and Asiatic Russia. The whole complete in one large octavo volume of about 700 pages, elegantly and substantially bound. Retail price, $3.

☞ Persons wishing to act as Agents, and do a safe business, can send for a specimen volume, and a Subscription Book (price of both $3.25, free of postage), and obtain from one to two hundred subscribers, to be delivered at a certain time to be agreed on, say in thirty or forty days from the time of signing.

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With a variety of other popular PICTORIAL WORKS of such a moral and religious influence that while good men may safely engage in their circulation, they will confer a *public* benefit, and receive a *fair compensation* for their labour.

☞ To men of enterprise and tact, this business offers an opportunity for profitable employment seldom to be met with.

☞ Persons wishing to engage in their sale will receive promptly by mail a Circular containing full particulars with "Directions to persons disposed to act as Agents," together with terms on which they will be furnished, by addressing the subscriber, post paid.

Robert Sears, Publisher, 181 William street, New York.

☞ Send for one Copy.—Single copies of the above works will be carefully enveloped in stout paper, and forwarded at our risk and expense to any post-office in the United States, on the receipt of the retail prices. feb7-4t

Illustrated London News.—A New Volume, Volume the twenty-eighth commences with the number last received per America.

Beside the hitherto attractive features of this journal, the publishers hold out to the public vast additional inducements (to become subscribers to this greatest and best of all illustrated newspapers in the world), by announcing that they will issue (occasionally) during the present year numerous coloured engravings, and these will be added without additional charge to subscribers.

The subscription is nine dollars per year, at the agent's, where, besides the Illustrated London News, all the English newspapers are supplied to subscribers, and to dealers, from

Charles Willmer's

Universal English and Foreign Newspaper and Book Agency, No. 107 Fulton street, second floor.

Arthur Willmer, Agent.

Also, at the new book store, No. 2 Broad street, corner of Wall, Arthur Willmer, Proprietor. jy31-tf

Chants and Tunes for the Book of Common Prayer; Adapted for Congregational Use.—The design of this collection of Chants and Tunes, is to aid in the revival of congregational singing in the Protestant Episcopal Church of America. It has been prepared under the supervision of a committee of clergymen of Philadelphia, consisting of the Rectors of the Church of Epiphany, St. Andrew's, and St. Philip's. The plan of the work is approved, and it was recommended by the Rt. Rev. the Bishop of Pennsylvania, and a large number of influential clergymen.

Chants and Tunes is printed upon new type, and superfine paper, and is published in a duodecimo volume of 96 pages, neatly bound in flexible cloth. Price 37½ cents; or $3 per dozen. Also in morocco, price 62½ cents; or $5 per dozen.

Specimen copies will be sent to clergymen, wishing to examine the work, with reference to introducing it in their churches, free of postage, on the receipt of six cents in postage stamps.

ja31-6t Published by Mason & Brothers, New York.

Mr. Bradbury's New Glee Book.—The New York Glee and Chorus Book, by William B. Bradbury, is now ready. It contains a variety of glee and part songs, arrangements from operas, and a selection of the most useful choruses, adapted especially to musical conventions and associations, and advanced singing classes. Price $1.25.

This book is believed to contain a larger amount of interesting and popular matter than any of the previous highly successful works of its class by the same author.

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THE CHURCHMAN

Is Published Every Thursday, for the Proprietor, at No. 111 Broadway, (in Trinity Building, Rooms 38 and 40,) New York.

It is now, as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

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